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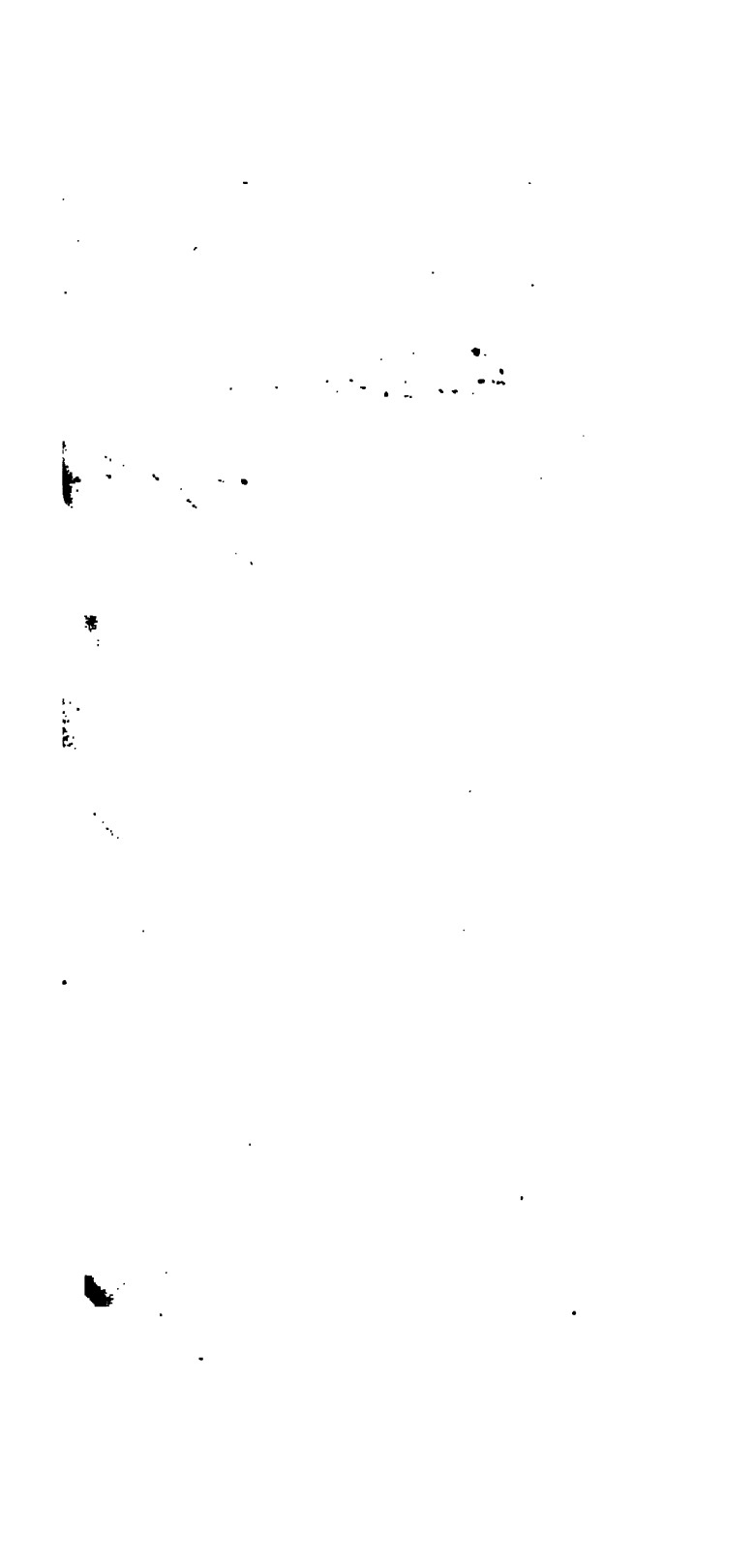
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Miss Anna D. B. B. B.

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*The reader is desired to make the following corrections.*

**Page 7, line 4 of the note, for "in" read *of*.**

**Page 13, line 2, for "but" read *but*.**

**Page 17, line 6 of the note, for "little" read *limited*.**

**Page 46, line 10, for "called" read *acted*.**

**Page 116, line 4 of Rule 7, for "read" read *reads*.**

**Page 130, line 7, for "where" read *when*.**

**Page 132, line 31, for "opposition" read *apposition*.**

**Page 144, line 12, for "avails" read *avail*.**

**Page 157, line 31, for "feels" read *feel'st*.**

AN ABRIDGMENT

OF

MURRAY'S

ENGLISH GRAMMAR,

AND

EXERCISES,

WITH IMPROVEMENTS,

DESIGNED AS A TEXT BOOK FOR THE USE OF SCHOOLS

IN THE

UNITED STATES.

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BY THE REV. J. G. COOPER,

AUTHOR OF AN EDITION OF THE WORKS OF VIRGIL.

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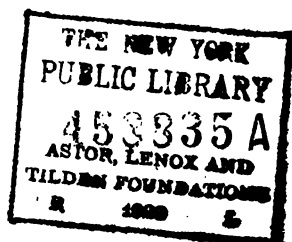
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PUBLISHED BY JUDAH DOBSON, (AGENTS)

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1828

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*Eastern District of Pennsylvania, to wit:*

BE IT REMEMBERED, that on the fifth day of February the fifty-second year of the Independence of the United States America, A. D. 1828, the Rev, Joab Goldsmith Cooper, of the Eastern District, hath deposited in this office the title of a book, the title whereof he claims as author, in the words following, to wit:

*"An Abridgment of Murray's English Grammar, and English Grammar, with improvements, designed as a text book for the use of schools in the United States. By the Rev. J. G. Cooper, author of an edition of the works of Virgil."*

In conformity to the Act of the Congress of the United States, intitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Inventors of such copies, during the times therein mentioned: and also to the Act entitled, "An Act supplementary to an Act, intitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

D. CALDWELL

Clerk of the Eastern District of Pennsylvania

## TO TEACHERS OF YOUTH.

GENTLEMEN,

Every attempt to elucidate the principles of our language, and facilitate their acquisition, must meet your approbation. Under this persuasion, I present you with "An Abridgment of Murray's English Grammar and Exercises, with improvements."

In the original work there are many manifest errors, more especially upon the subject of the verb, the most difficult, and, at the same time, the most important part of speech. These I have corrected, and the arrangement of the whole improved. The more valuable notes and observations of the author are retained, and I have added such others, as were deemed useful, and the progressive improvements of the language seemed to require.

In several parts of the work, I have added questions to be answered by the pupil. These will serve as a relief to the teacher, and, at the same time, tend to excite inquiry on the part of the student, and to quicken his recollection. They may be extended, or varied, at the discretion of the teacher.

To the syntax I have added several rules and observations; and that part of grammar will be found to be very much simplified and improved.

In the place of the appendix of rhetoric, I have substituted exercises under the several rules of syntax.

It has been a principal object with me, to elucidate and simplify a subject, confessedly intricate, and uninteresting to the beginner. With a view to relieve him from the fatigue of committing rules and definitions to memory, without knowing their use or application, I have occasionally introduced lessons for parsing. These will be found useful in another respect; the

student, at an early stage of his progress, will be led to distinguish the several parts of speech, as they occur in sentences. He will perceive the value of what he has already learned, be enabled to apply it to practical purposes, and derive pleasure and satisfaction in that application.

In the course of my instruction, I have always used Murray's Grammar, considering it preferable to any other that has been presented to the public.

Much credit is certainly due to that gentleman, for his labors in reducing the grammar of our language to system and rule; but, by adhering too closely to that of the dead languages, he manifestly fell into several material errors, particularly upon the subject of the verb. Besides these mistakes, as a text book, I have sensibly felt an imperfection in his grammar, in the want of suitable parsing lessons for the exercise of the student; and in that want of precision of definition, and clearness of arrangement, so necessary upon this subject. These defects I have endeavoured to remedy throughout the whole work, but more especially on the subject of the verb; and I think that part of speech will be found much more intelligible to the student, and more conformable to the genius of our language. All which will appear by reference to the work itself.

If my humble attempt to render the study of grammar more interesting and pleasant to youth, meet your approbation, and that of an intelligent public, I shall deem myself duly rewarded.

I remain, gentlemen,

Your obedient servant,

J. G. COOPER.

*Philadelphia, January, 1828.*

# ENGLISH GRAMMAR.

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ENGLISH GRAMMAR treats of the principles, and construction of the English language.\*

It is divided into four parts: Orthography, Etymology, Syntax, and Prosody.

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## PART I.

Orthography is that part of Grammar, which treats of the nature and sounds of letters, and the proper method of spelling words.

Letters are representatives of articulate sounds.

The letters of the English alphabet are twenty-six: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

These letters are divided into vowels and consonants.

A letter, which forms a perfect sound, when uttered by itself, is called a vowel, as: *a, e, i.*

A letter, which cannot be fully uttered by itself, till joined with a vowel, is called a consonant, as: *b, d, f, l, m.*

The vowels are *a, e, i, o, u*, and sometimes *w* and *y*. All the other letters are consonants. In the beginning of a word or syllable, *w* and *y* are consonants. In every other situation they are vowels.

Two vowels pronounced by a single impulse of the voice and uniting in one sound, is called a diphthong, as: *ou* in sound; *oi* in voice; *ow* in now; *oy* in joy.

Three vowels, uniting in one sound, is called a triphthong, as: *uoy* in buoy.†

\* Or, English Grammar treats of the letters of the English alphabet in their various combinations and arrangements. Letters form syllables, syllables words, words sentences, and sentences combined and connected form discourse. Grammar is rather a science than an art. The word is derived from the Greek *gramma*, which signifies a letter.

† The division of the diphthong into proper and improper appears to be incorrect. Both the vowels must be sounded to constitute



The consonants are divided into mutes and semi-vowels.

The mutes cannot be sounded without the help of a vowel. They are *b, p, q, t, d, h*, and *c* and *g* hard.

The semi-vowels have an imperfect sound of themselves. They are *f, l, m, n, r, s, x*, and *c* and *g* soft.

Four of the semi-vowels, *l, m, n*, and *r*, are also called *liquids*, because they readily unite with other consonants, and flow, as it were, into their sounds.\*

Besides the sounds represented by the single letters of the alphabet, we have sounds represented by a combination of letters, as *ch, sh, th, ng*. And in some words *s* and *z* have the sound, which may be represented by the combination *zh*, as in the words *fusion—azure*.

#### *Of the sounds of the Vowels.*

**A** has four sounds:

- a long sound as in *name*,
- a short sound as in *man*,
- a flat sound as in *part*,
- a broad sound as in *call*.

**E** has four sounds:

- a long sound as in *mete*,
- a short sound as in *met*.
- a broad sound as in *her*,
- a flat sound as in *there*.

**I** has three sounds:

- a long sound as in *time*,
- a short sound as in *tin*,
- a broad sound as in *bird*.†

**O** has five sounds:

- a long sound as in *note*,
- a short sound as in *not*,
- a broad sound as in *cost*,
- an open sound as in *move*,
- room*,
- an obtuse sound as in *foot*,
- book*.

**U** has three sounds:

- a long sound as in *tune*,
- a short sound as in *tun*,
- a broad sound as in *bush*,
- full*.

the diphthong, and where one only is heard in pronunciation, there can be no diphthong; as in the word *boat*, where the *o* only is sounded, the *a* remaining silent; so also in *beat*, where the *e* only is sounded, while the *a* is silent. The same mode of reasoning will apply to the triphthong. The three vowels, must be heard in pronunciation, and where they are not heard, there can be no triphthong.

\* All the consonants require to be joined to a vowel before they can be pronounced. The mutes take the vowel after them, as *be, pe, te, de, ha*, while the semi-vowels take it before them, as *ef, eh, em, en, ur, es, ex*. Except *c* and *g*, which require the vowel to follow them.

† In the French language *i* has the sound for our *e* long. Accordingly, in some words derived from that language, *i* retains its original sound; as in the words, *pique, machine*.

<b>Y</b> , when a vowel, has the sound of <i>i</i> , as in <i>try</i> , <i>fly</i> .	sound of <i>u</i> , as in <i>now</i> , <i>new</i> ;
<b>W</b> , when a vowel, has the	or else is silent, as in <i>blow</i> , <i>grow</i> .*

*Of the sounds of the consonants.*

**B** has one uniform sound, as in *bite*: or else is silent, as in the words *debtor*, *thumb*, *subtle*.

**C** has two sounds. Before *a*, *o*, *u*, *t*, *l* and *r*, it has the sound of *k*, or a hard sound; as in *coat*, *cot*, *craft*, *cloth*, *cut*. When it comes before *e*, *i* and *y*, it has the sound of *s*, or a soft sound. It always has its hard sound at the end of words, as in *public*, *colic*.

This letter is unnecessary in our language; one of its sounds being represented by *k*, and the other by *s*. In some words, it is silent.

**D** has one uniform sound, as in *drop*, *bold*.

**F** has one uniform sound, as in *fever*, *life*: except in *of*, where it has the sound of *v*.

**G** has two sounds. Before *a*, *o* and *u*, it has its hard sound, as in *gave*, *go*, *gun*. In general before *e*, *i* and *y*, it has its soft sound, or the sound of *j*; as in *giant*, *gem*. In some words even before these vowels, it has its hard sound; as in *get*, *given*, *craggy*, &c. Before *n* it is silent, as *gnomon*, *gnash*, *sign*.

**H** has an articulate sound, as in *hat*, *horse*. It is silent after *r*, as in *rhetoric*, *rheum*, *rhubarb*. In the end of words, it is silent, as *ah*, *oh*, *Sarah*, *Messiah*.

**J** has the sound of *g* soft, as in *joy*. It is not necessary in our language, its sound being represented by *g*. In *hallelujah*, it has the sound of *y*, when it is a consonant.

**K** has one uniform sound, as in *kept*, *king*. Before *n* it is silent, as in *knave*, *knife*.

**L** has one uniform sound, as in *lame*, *love*. Before *k* it is silent, as in *walk*, *talk*.

**M** has one uniform sound, as in *man*, *murmur*.

\* Several of these sounds are duplicates. For instance, the sound of *e* in *there* is the same with *a* in *part*: and the sound of *o* in *cost*, is the same with *a* in *call*. So that upon examining the above table in sounds, it will appear, that we have, properly, only fourteen vowel sounds in the language.

**N** has one uniform sound, as in not, noble. After *m* it is silent, as in hymn, solemn, autumn.

**P** has one uniform sound, as in pit, pin. It is sometimes silent, as in psalm, Ptolemy, tempt.

**Q** has the sound of *k*, and is always followed by *u*, as in queen, quadrant, conquer.

**R** has one uniform sound, as in rage, river, barrel, card.

**S** has two sounds, a soft sound like *z*, as in bosom, nasal, dismal, his, was, trees: and a sharp hissing sound, as in saint, sister. It is silent in isle, island, viscount, demesne.

**T** has its own proper sound, as in turn, take. Before *u*, when the accent precedes, it has the sound of *tch* as in nature, virtue.

**V** has one uniform sound, as in vain, vanity, love.

**W** is a consonant, when it begins a word or syllable, as in will, well, farewell; in other situations, it is a vowel, and has the sound of *u*. Before *h*, it is pronounced as if written after it; as in why, when, what, wherry. It is silent before *r*, as in wrap, wrist, wrinkle.

**X** has three sounds. When it ends a syllable, it has the sound of *ks*, as in excellence, excuse, expense. It has the sound of *gz*, when the accent is not upon it; and when it is followed by a vowel, as in exert, exist, example; pronounced, egzert, &c. In the beginning of proper names of Greek origin, it has the sound of *z*; as in Xanthus, Xerxes, Xenophon.

**Y** when it begins a word or syllable is a consonant; as in youth, yes, ye, year, York. When it is a vowel, it has the sound of *i*.

**Z** has usually its own proper sound; as in zeal, frieze.

#### *Of the sounds of double letters.*

**Ch** has three sounds. In words properly English, it has the sound of *tch*, as in church, charter. In words derived from the French, it has the sound of *sh* as in chaise, chagrin, machine. In words derived from the Greek, it has the sound of *k*, as in Christ, chemist, scheme, chyle, archives, distich. But it has the sound of *tch* in archbishop, archduke, and a few others. It is sometimes silent, as in schism, yacht.

**Gh** has, at the beginning of a word, the sound of *g* hard,

as in ghost, ghastly. At the end of words, it has the sound of *f*, as laugh, cough, trough. In other situations, it is generally silent; as in light, tight, fight. Sometimes the *g* only is sounded; as in burgh, burgher.

*Ph* has the sound of *f*; as in philosophy, phlegm. In nephew, and Stephen, it has the sound of *v*. It is silent in *phthisic*, *apophthegm*; and in some others.

*Th* has two sounds, a soft or flat sound; as in thus, whither, heathen, that, worthy, father: and a sharp or hard sound; as in thing, thunder, think, mouth, orthodox, apathy, sympathy, Athens, &c. It has sometimes the sound of *t* as in Thomas, asthma, Thames.

*Sh* has only one sound; as in shell, shall. In many words, *ti*, *si*, *ci*, and *ce*, when a vowel follows them, have the sound of *sh*; as in motion, gracious, mansion, cetaceous. But when they form separate syllables, they have the sound of *she*; as in vitiate, cassia, nuncio.

*Ng* has a nasal sound; as in sing, thing. When *e* follows the *g*, it takes its soft sound; as in range, strange. In longer, stronger, and a few others, the sound of *g* is doubled, and repeated with the last syllable; thus, long-ger, strong-ger.

*Ti* has, when preceded by *x* or *s*, nearly the sound of *tsh*; as in mixtion, christian, question.

*Aa* has the sound of *a*; as in Aaron, Balaam, Isaac, Canaan.

*Ai* and *Ay* have the simple sound of *a*; as in hay, hail. Except again, against, and a few others.

*Aw* and *Au* have the simple sound of *o*; as in bawl, law, taught, caught; and sometimes the sound of *a*; as in aunt, flaunt.

*Æ* sometimes written *æ*; has the sound of long *e*; as in the words æquator, ænigma, Æneas. But these are more correctly written, equator, enigma, Eneas.

*Ea* has the simple sound of *e*; as in appear, beat, bread, meadow. In a few words, it has the sound of *a* long, as in bear; great.

*Ei* has the simple sound of *a*; as in deign, rein, neighbor, eight, weight: and of *e*, as in deceit, receive, either. In a few words, it has the sound of *i* short, as forfeit, sovereign, foreign.

*Eo* has the simple sound of *e*, as in people, leopard, jeopardy. In a few words, it has the sound of *u* short; as in dungeon, sturgeon.

*Eu* and *ew* have uniformly the sound of long *u*; as in feud, new, few.

*Ey* has the simple sound of *a*; as in bey, grey: and of *e*; as in key, valley, barley.

*Eau* has the simple sound of *o*; as in beau, flambeau: and of *u*; as in beauty, beautiful.

*E* final, or when it ends a word, without forming a separate syllable, is silent; as in note, denote, repute. Its principal use is to lengthen the preceding vowel; or to soften the hard sound of *c* and *g* when they precede it; as in force, rage, oblige, since, office.

*Ia*. In some words, the *i*, in this combination, performs the office of a consonant; as in valiant, filial, poniard; pronounced valyant, filyal, ponyard. In some words, it has the simple sound of *i*; as in carriage, marriage, parliament.

*Ie* has the simple sound of *e*; as in thief, grief; and of *i*, as in die, pie, sieve. In alien, collier, and some others, *i* becomes a consonant; pronounced alyen, collyer.

*Io*. In this combination, the *i*, in some words, performs the office of a consonant; as in bagnio, Saviour, seignior; pronounced bagn-yo, Sav-yor, seign-yor.

*Ieu* has uniformly the sound of long *u*; as in adieu, lieu.

*Oa* has the simple sound of *o*; as in boat, coal, broad, groat.

*Oe* commonly written *œ*, has the sound of long *e*; as in foetus, Antœci. But all such words are better written with *e* simply; as fetus, Anteci.

*Oo* has, in general, the sound of *o*. In a few words, it has the sound of *u*; as in blood, flood, good, foot.

*Oi* and *oy* are uniformly diphthongs; as in voice, boy.

*Ou* and *ow* are diphthongs; as in pound, found, now, brown. But in most words, these combinations have simple sounds. *Ou* has the sound of *u* short, as in enough, trouble, journey: of *oo*, as in soup, tourneyment: of *o* long, as in though, mourn: of *o* short, as in cough, trough: of *o* broad, as in ought, brought, thought. *Ow* has the sound of *o* long, as in grown, snow, stow.

*Ua* is sometimes a diphthong; as in *assuage*, *persuade*, *antiquary*; where it has the sound of *wa*. It has also the simple sound of *a*; as in *guard*, *guardian*, *guarantee*.

*Ue* has the sound of *we*, and is then a diphthong; as in *quench*, *conquest*, *querist*, *question*. It has also a simple sound; as in *guest*, *guess*, *cue*, *hue*, *ague*.

*Ui* is a diphthong; as in *languid*, *anguish*, *extinguish*. It has then the sound of *wi*. It has also the simple sound of *i*; as in *guile*, *disguise*, *guilt*, *guinea*: and of *u*, as in *juice*, *suit*, *fruit*, *recruit*.

*Uo* has the sound of *wo*; as in *quote*, *quorum*, *quondam*, and is a diphthong.

*Uy* is a diphthong; as in *obloquy*, *soliloquy*. In some words, it has a simple sound; as in *buy*, where it has the sound of long *i*.\*

*Of syllables.*

A syllable is one or more letters pronounced by a single impulse of the voice, and is either a word, or part of a word; as *a*, *an*, *ant*, *man-ful*, *good-ness*.

A word is one or more syllables, spoken or written, as the sign of an idea.†

In every word there are as many syllables as there are distinct articulate sounds; as *man-ful-ly*, *gram-ma-ri-an*.

In dividing words into syllables, we are to follow the most approved pronunciation. This is a general rule.

Consonants, in general, should be joined with the vow-

\* When two or more vowels come together in the same syllable, and have the sound of one of them only, it may be more intelligible to the learner to consider that one as representing the sound, rather than the combination of the vowels, while the other remains silent; as in *boat*, *beat*, *bay*, *hail*, *law*, *aunt*, *taught*, *through*, *beauty*, &c.

In this part of grammar, as well as in the division of words into syllables, the pupil must have recourse to Walker's Critical Pronouncing Dictionary.

† This is a general definition, applicable to the words of all languages, that have an alphabet of letters. Mr. Murray defines words to be, *articulate sounds used by common consent, as signs of our ideas*. This is true only so far as it regards those nations that speak the same language. Words are arbitrary in their nature. They have no resemblance to the things or ideas which they represent, or of which they are the signs.

syllable, or syllables, as: accompany, accompaniment; merry, merriment, merrily; pity, pitied, pitiless, pitiful pitiable; mercy, merciful, mercifully.

9. The final *e* of a primitive word is generally dropt before an additional syllable or syllables, beginning with a vowel, as: blame, blamable; cure, curable; sense, sensible; rate, ratable; force, forcible; rave, raving.

But if *c* or *g* soft come before *e* in the original word, the *e* is retained, to preserve the sound of those consonants soft, as: peace, peaceable; change, changeable; charge, chargeable.

10. When the termination *ing*, or *ish*, is added to words, ending with silent *e*, the *e* is generally dropt, as: place, placing; lodge, lodging; slave, slavish; prude, prudish.

But words ending in *ie* drop the *e*, and change the *i* into *y*, as: die, dying.

11. Words taken into composition often drop those letters that are superfluous in the simple words, as: handful, foretel, dunghil, withal, also, chilblain.

12. Compound words generally retain the orthography of their simples, as: hereof, wherein, horseman, recall, uphill.

### *Of capital letters.*

Capital letters are used for the sake of eminence and distinction. The rules for placing them are the following:

1. The first word of every book, chapter, letter, note, or other writing, should begin with a capital letter.

2. The first word after every period, or distinct sentence, should begin with a capital.

3. All appellations of the Deity should begin with a capital, as: God, Jehovah, the Almighty, the Supreme Being, the Lord, Providence, the Messiah, the Holy Spirit, &c.

4. The titles of office or honor, and all proper names of persons, places, mountains, rivers, &c. should begin with a capital; as: Chief Justice, George, York, London, the Park, the Alps, the Thames, the Spectator, the President.

5. Adjectives derived from the proper names of persons; and places, as: Grecian, Roman, English, French, German;

Italian, Newtonian, Copernican, &c. should begin with a capital.

6. The first word of a quotation introduced after a colon, should begin with a capital, as: "Always remember this ancient maxim: Know thyself." Our great Lawgiver says: "Take up thy cross and follow me."

The first word of any example may properly begin with a capital, as: "Temptation proves our virtue."

7. The name of any object personified should begin with a capital, as: "Come, gentle *Spring*, ethereal mildness, come."

8. Every principal word in the title of books should begin with a capital, as: Johnson's Dictionary of the English Language; Thomson's Seasons; Rollin's Ancient History.

9. The first word of every line of poetry should begin with a capital.

10. The pronoun *I*, and the interjection *O*, should be capitals, as: I write: Hear, *O* earth.

11. Other words of particular importance, and such as denote the principal subject of discourse, may very properly begin with a capital.

### Questions.

Of what does English Grammar treat?

From what language is the word *grammar* derived?

What is the signification of the word *grammar*?

What are the several combinations of letters?

Into how many parts is grammar divided?

Of what does orthography treat?

In what light are letters to be considered?

How many letters are there in the English alphabet?

How are they divided?

What do you understand by a vowel?

How many vowels are there?

In what situations are *w* and *y* vowels?

Has each of the vowels more than one uniform sound?

Will you give an example of the sounds of each vowel?

Are any of these sounds duplicates?

Can you give an example of any such duplicate sounds?

What sounds have *w* and *y* when they are vowels?

In what situations are they consonants?

How many vowel sounds are there in the language?

What do you understand by a diphthong?



Is the division of the diphthong into proper and improper strictly correct?

Why is it not correct?

What do you understand by a diphthong?

What do you understand by a consonant?

How are the consonants divided?

What do you understand by the *mutes*?

How many are there of them?

What do you understand by the semi-vowels?

How many are there of them?

Are any of the semi-vowels called *liquids*? Why are they so called?

Have we any sounds represented by a combination of letters?

What are these combinations?

Have most of the consonants one uniform sound?

Can you mention any that have more than one sound?

Have we any consonants that are unnecessary?

Which are they? Why are they unnecessary?

What do you understand by a syllable?

What do you understand by a *word*?

Of what is it the sign?

Are words arbitrary in their nature? that is, have they any resemblance to the things, which they represent?

What does Mr. Murray say of words?

In what sense is his definition correct?

Why will it not apply to those nations that speak different languages?

In the division of words into syllables, what is the general rule to be observed?

Into how many syllables are words to be divided?

How are compound words to be divided?

How are derivatives and grammatical terminations to be divided?

What is a word of one syllable called?

Of two syllables? Of three syllables?

Of four and more syllables?

What do you understand by a primitive word?

What is meant by a derivative word?

What do you mean by compound words?

Can you give any example of such words?

What do you understand by the spelling of words?

How many rules are given for that purpose?

What are the several rules?

How many rules are given for the position of capital letters?

In what situations are they to be used?

PART II.

Etymology is that part of grammar, which treats of the different sorts of words, of their various modifications, and of their derivation.

In the English language there are nine classes of words, or parts of speech; namely, the article, noun, adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

1. The article is placed before nouns to designate them, and to limit their signification, as: *a* garden, *an* eagle. *The* man, *the* men. The articles are *an* and *the*.

2. A noun\* is the name of any person, place, or thing, which can be known, or mentioned, as: George, man, book, virtue, wisdom, charity, London, Europe, America.

3. An adjective† is a word connected with a noun to express some property or quality of it, as: an *industrious* man, a *virtuous* woman, a *benevolent* mind.

The adjective sometimes simply designates and points out the noun, as: *this* man, *these* books, *some* trees, *ten* years, *no* person.

\*The word noun is from the Latin, *nomen*, which signifies a name. It is sometimes called a substantive. Next to the verb, it is the most important part of speech in every language.

†The adjective commonly precedes the noun, with which it is connected. Sometimes it follows it.

The common definition of the adjective is much too little.

We have many adjectives, which simply designate or point out the noun, without expressing its quality or property in the least degree, as: the *tenth* year, *any* man, *some* women, *every* person, *this* book, &c. In this sense, the articles may be considered, perhaps, as belonging to the class of adjectives, as: *a* year, *a* thousand, *the* men, *an* eye. The adjective, then, is a word which either designates and points out the noun; or expresses its quality or property, as: his *fourth* daughter is *amiable*. Here there are two adjectives referring to the same noun; the former pointing out or ascertaining the one spoken of, the latter expressing her quality or property.

The word adjective, is from the Latin word *adjectivus*, which signifies added to; or joined with.

4. A pronoun\* is a word used in the room of a noun, to avoid the too frequent repetition of the same word, as: the man is happy: *he* is benevolent: *he* is useful.

5. A verb† is that part of speech, which expresses affirmation, as: I am, he is, I read, we read, I am ruled, he is loved.

6. An adverb is a word connected with a verb, an adjective, and sometimes another adverb, to express manner, degree, quality, time, place, or some circumstance respecting them, as: he reads *well*, a *truly* good man, he writes *very* correctly, they are *now* here.

7. A preposition‡ is a word placed before nouns and pronouns, to express some relation of one to another, or some circumstance respecting them, as: he went *from* London to York; she is *above* disguise; they are supported *by* industry; the lady was admired *for* her modesty.

8. A conjunction§ is a word chiefly used to connect sentences. Sometimes it only connects words, as: the man is happy, *because* he is good; the scholar learns, *because* he is diligent: two *and* three are five. John learns, *but* James spends his time idly.

9. Interjections|| are words uttered merely to indicate some emotion or passion of the speaker, as: oh! alas! lo! behold!

\*The pronoun is from the Latin word *pronomen*, which signifies *for*, or in the *room of*, a noun. It is a substitute for the noun.

†The verb is the most important part of speech in every language. There can be no sentence without a verb, either expressed or understood. The word is derived from the Latin *verbum*, which signifies *the word*, or *a word*.

Mr. Murray defines the verb to be a word, which signifies *to be*, *to do*, or *to suffer*. This appeared to be not strictly correct, and, accordingly, I have used one more concise, and, at the same time, more intelligible to the learner.

‡The preposition should stand before the word which it governs. If there be no noun or pronoun, with which it stands connected, it becomes an adverb in sense and signification. It is from the Latin *prepositio*. The adverb is from the Latin *adverbium*, which properly signifies a word conjoined to, or connected with, a verb.

§The word conjunction is from the Latin *conjunctio*, which signifies a connecting, or joining together.

||The word interjection is from the Latin *interjectio*, and implies a word, thrown in, or uttered between the principal parts or members of the sentence.

gone through the definitions, it will be a useful for the pupil, to begin to distinguish the parts of as they occur in sentences. In the following examples the several parts of speech are to be distinguished, definitions given by the pupil.

shines brightly.	The young lady is amiable.
good girl.	The water is ten feet deep.
is a good boy.	America is the land of liberty.
is to read his book.	The sky is clear, and the stars shine.
brings for school.	Grammar is the science of letters.
sing in the trees.	A noun is the name of any person, place, or thing.
and blows from the	
her book.	
three make five.	

receptor teaches reading, writing, and arithmetic.  
 boys swear, and lie, and curse, and steal.  
 are good scholars: they learn their lessons well.  
 young lady is dutiful, and obedient to her parents.  
 power of speech is a faculty peculiar to man.  
 article is a word placed before nouns or substantives.  
 verb is a part of speech, which expresses affirmation.  
 man is happy; he is benevolent; he is useful.

### *Of the articles.*

article is a word placed before nouns to designate and to limit their signification.  
 English there are two articles, *an* and *the*.  
 used before words beginning with a vowel, and a silent *h*, as: *an* acorn, *an* hour. Before words beginning with a consonant, or a consonant sound, the *a* is used for the sake of the sound, and the *a* only used, and, *a* hart, *a* garden, *a* flower, *a* wonder, *a* union.  
*an* is called the indefinite article. It is used to point out a particular thing of the kind, in other respects indeterminate, as: give me *a* book, bring me *an* apple.  
*The* is called the definite article, because it ascertains

what particular person or thing is meant, as: Bring me *the* apples: give me *the* book.

When nouns are used without any particular designation, the article is to be omitted, as: gold, virtue, prudence, discretion, politics.\*

*Of the noun, or substantive.*

A noun is the name of any person, place, or thing, which can be known or understood, as: London, man, virtue, George, goodness, the Alps, America.

Nouns are divided into two classes, *proper* and *common*.

A proper noun is the name of an individual, as: George, Boston, Hudson, America, the Alps.

A common noun is the name of a sort, kind, or class of things, as: animal, man, tree, insect, fish, fowl.

A noun that signifies an association of individuals, or a

\*The article *an* or *a* is evidently from the Saxon *an*, one.

It is nearly the same with the French *un*. It is used with nouns in the singular number only, or nouns of multitude. It is nearly synonymous with *one*.

*An* is used before nouns beginning with a vowel sound, as: *an* art, *an* inch, *an* honor. The *n* is dropped before nouns beginning with a consonant sound, to prevent the collision of the two sounds, as: *a* wonder, *a* ewer, *a* man, *a* house. In the example: Give me *a* book; the meaning is any one book: So also, *a* garden, *an* eagle, *a* company, *a* multitude, *a* nation, *an* enemy, *a* score, *a* thousand.

The indefinite article is used also with the adjective *few* and *many*, as: *a* few men, *a* great many men. And without an impropriety, we say *a* dozen, *a* hundred, *a* thousand, *a* score, &c. In these cases, a number, whether great or small, is taken collectively, and represented as a whole or unity; and the indefinite article is therefore properly used, as, *a* hundred men, *a* dozen men.

The definite article *the* is used before nouns both in the singular and plural, as: *the* man, *the* men.

When an adjective precedes the noun, the article is, for the most part, placed before the adjective, as: *a* good man, *an* amiable woman, *the* good boy, *the* studious girls. It is sometimes placed between the adjective and the noun, as: such *a* shame, too careless *an* author, many *a* one, many *a* man, many *a* flower.

The article *the* is sometimes used before adverbs in the comparative and superlative degrees, to mark the degree more strongly, and to define it more precisely, as: *the* more I examine it, *the* better I like it. I like this *the* least of any one of them.

number taken together, is called a collective noun, or a noun of multitude, as: the meeting, the parliament, the committee, the army, the flock.

When proper nouns have an article prefixed, they are used as common nouns, as: he is *the Cicero* of the age. He is reading the *Nines* of the *Twelve Cæsars*.

Nouns have person, number, gender, and case. These may be called modifications of the noun.

Nouns have three persons; the first, the second, and the third.

The first person denotes the speaker, as: I Paul wrote it with my hand: I John have seen him.

The second person denotes the hearer, or person spoken to, as: John, where have you been?—Be grateful, ye children of men.

The third person denotes the person, or thing spoken of, as: James loves his book: Blessings attend us on every side.\*

Number distinguishes objects, as one or more.

Nouns have two numbers, the singular and the plural.

The singular number expresses only one object, as: a chair, a table.

The plural number denotes more objects than one, as: chairs, tables.

#### *Rules for forming the plural of nouns.*

**RULE 1.** The plural number of nouns is formed by adding the letter *s* to the singular, as: chair, chairs; table, tables; thought, thoughts; reproof, reproofs; grief, griefs; key, keys; delay, delays; monarch, monarchs.

**RULE 2.** Nouns ending in *o*, *x*, *s*, *ss*, *sh*, and *ch* soft, form the plural by adding *es* to the singular, as: cargo, cargoes; wo, woes; box, boxes; rebus, rebuses; kiss, kisses; lash, lashes; church, churches. Except folio, manifesto, and a few others in *o*, which form their plurals by Rule 1.

\* There are few nouns of the first person, because the speaker seldom refers to himself by name. When a person is spoken to, or when inanimate objects are addressed, the noun is put in the second person.

Most nouns in the language are third person, because discourse for the most part is concerning men and things.

<i>Sing.</i>	<i>Plural.</i>
encomium	encomia*
erratum	errata
genius	genii
genus	genera
index	indices*
lamina	laminæ
medium	media
magus	magi
memorandum	memoranda*
radius	radii
stamen	stamina
stratum	strata
vortex	vortices
	Antipodes
	credenda
	minutiæ
	literati

These words are used both in the singular and plural numbers: hiatus, apparatus, series, species.

### *Of genders.*

Gender is the distinction of nouns, in regard to sex.

All animals of the male kind are said to be of the masculine gender, as: a man, a horse, a bull.

All animals of the female kind are said to be of the feminine gender, as: a woman, a cow, a hen.

Objects, which are neither male nor female, are said to be of the neuter gender, as: a field, a house, a garden, grandeur, power.

Some nouns are equally applicable to both the sexes, as: *cousin, friend, neighbour, parent, child, person, servant.*

These nouns have, by some, been considered, and not improperly, as forming a common gender.

Nouns of multitude, when they convey the idea of unity, are of the neuter gender; but when they convey the idea of plurality, they follow the gender of the individuals, who compose the assemblage.

\*These words sometimes form their plural; appendixes, encomiums; indexes, memorandums.

Animals, whose sex is not known, are made **neuter** gender, as: he shot at the *deer*, and wounded it.

Some nouns, naturally neuter, are, by a **figure** of speech, made masculine or feminine, as: speaking of the sun, we say: *he* is setting. We say of a ship; *she* sails well. of the moon; *she* shines bright.\*

In the English language there are three methods of distinguishing the sexes:

1. By different words, as:

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Bachelor	Maid	Husband	Wife
Boar	Sow	King	Queen
Boy	Girl	Lad	Lass
Brother	Sister	Lord	Lady
Buck	Doe	Man	Woman
Bullock, or	} Heifer	Master	Mistress
Steer		Milster	Spawner
Cock	Hen	Nephew	Niece
Dog	Bitch	Ram	Ewe
Drake	Duck	Singer	Songstress, }
Earl	Countess		or Singer }
Father	Mother	Sloven	Slut
Friar	Nun	Son	Daughter
Gander	Goose	Stag	Hind
Hart	Roe	Uncle	Aunt
Horse	Mare	Wizard	Witch
Bull	Cow		

\* This figure of speech is called *personification*, and is a great beauty in the language. It renders discourse animated and lively.

All objects without life are naturally neuter. But when used figuratively, they may assume the masculine or feminine gender. All objects remarkable for power, greatness, or sublimity; and those, by nature, strong and efficacious, we clothe with the masculine gender, as: the sun, time, death, fear, anger, winter, war, and the like.

All objects, that are beautiful, amiable, and conspicuous for the properties of containing or bringing forth, are made feminine, as: the moon, the earth, nature, fortune, hope, peace, the spring, a ship, a country, a city, virtue, knowledge, the church, &c.



## 2. By a difference of termination, as:

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Abbot	Abbess	Langrave	Langravine
Actor	Actress	Lion	Lioness
Administrator	Administratrix	Master	Mistress
Adulterer	Adulteress	Jew	Jewess
Ambassador	Ambadressess	Mayor	Mayoress
Arbiter	Arbitress	Patron	Patroness
Baron	Baroness	Peer	Peeress
Bridegroom	Bride	Poet	Poetess
Benefactor	Benefactress	Priest	Priestess
Caterer	Cateress	Prince	Princess
Chanter	Chantress	Prior	Prioress
Conductor	Conductress	Prophet	Prophetess
Count	Countess	Protector	Protectress
Deacon	Deaconess	Shepherd	Shepherdess
Duke	Duchess	Songster	Songstress
Elector	Electress	Sorcerer	Sorceress
Emperor	Empress	Sultan	Sultanness, }
Enchanter	Enchantress		or Sultana }
Executor	Executrix	Tiger	Tigress
Governor	Governess	Traitor	Traitress
Heir	Heiress	Tutor	Tutress
Hero	Heroine	Viscount	Viscountess
Hunter	Huntress	Votary	Votaress
Host	Hostess	Widower	Widow

3. By a noun, pronoun, or adjective, prefixed to the substantive, as:

<i>Male.</i>	<i>Female.</i>
a cock-sparrow	a hen-sparrow
a man-servant	a female-servant
a he-goat	a she-goat
a he-bear	a she-bear
a male-child	a female-child
male descendants	female-descendants

*Of case.*

Cases are modifications of nouns and pronouns, to point out, or distinguish their relations to other words.

There are three cases, the nominative, the possessive, and the objective.

The nominative case simply expresses the name of a thing, or the subject of the verb, as: *The boy plays; the girls learn; the birds sing in the groves.*

The possessive case expresses the relation of property or possession. It has an apostrophe with the letter *s* coming after it, as: *The scholar's duty: My father's house: Virtue's reward.*

When the noun ends in *s* or *ss*, the apostrophic *s* is omitted, but the apostrophe is retained, as: *On eagles' wings: The drapers' company: For goodness' sake: For righteousness' sake.*

The objective case expresses the object of an action, or of a preposition: and generally follows a verb transitive, or a preposition, as: *John assists Charles: they live in London: I have seen him.\**

English substantives are declined in the following manner:

	SINGULAR.	PLURAL.
<i>Nom.</i>	a mother,	mothers,
<i>Poss.</i>	a mother's,	mothers',
<i>Obj.</i>	a mother.	mothers.
<i>Nom.</i>	the man,	the men,
<i>Poss.</i>	the man's,	the men's,
<i>Obj.</i>	the man.	the men.
<i>Nom.</i>	fox,	foxes,
<i>Poss.</i>	fox's,	foxes',
<i>Obj.</i>	fox.	foxes.

\* The nominative case to a verb will be readily found, by asking the questions; *Who does? What acts?* as: *Who learn?* The answer is, *the girls;* which is therefore the nominative to the verb *learn.*

In like manner the object of the verb, or preposition, may be found, as: *Whom does John assist?* The answer is, *Charles;* which is the object of the verb *assists.* *Where do they live?* The answer is, *in London;* which is therefore the object of the preposition.

The nominative and objective cases of nouns are the same in form, and are distinguished from each other only by their place in the sentence, or their relation to other words.

Let the pupil decline the following nouns in both numbers, making, at the same time, a proper use of the articles, and let him assign to each its proper gender.

field	scheme	parent	box
grove	cheese	reproof	ship
child	quince	sun	oyster
bird	prince	beauty	inkstand
wood	wife	duty	blanket
wind	mother	fly	daughter
bush	friend	sky	brother
life	bridge	nation	sister
father	freight	proportion	infant
foot	day	command	church
tooth	thought	orchard	noon
noise	cousin		

### Questions.

Of what does etymology treat?

How many classes of words, or parts of speech are there?

Will you give a definition of them?

From what language are the names of the parts of speech derived?

Which is the most important part of speech in every language?

Why is it the most important?

How does Mr. Murray define the verb?

From what word is it derived?

How many articles have we?

What are they called?

Why is *a* called the indefinite, and *the* the definite article?

From what language is the indefinite article derived?

What is the meaning of the word in that language?

Is this article written *an*?

Before what words is the *n* dropped?

For what reason is it dropped?

Before what words is the *n* retained?

For what reason is it retained?

Before nouns of what number, is the indefinite article used?

Before nouns of what number, is the definite article used?

Is it sometimes used before any other part of speech?

What is that part of speech? And why is it so used?

Where is the proper place of the article?

Is it ever used in any other situation?

Is it used before all nouns?

Under what circumstances is it omitted?

How do you define the noun?

what language is the word derived?  
 is it an important part of speech in all languages?  
 is it next in importance to the verb?  
 how many classes are nouns divided?  
 what is the difference between a proper and a common noun?  
 is a collective noun, or noun of multitude?  
 what modifications have nouns?  
 how many persons have they?  
 do you mean by the first person of nouns and pronouns?  
 by the second person? And what by the third?  
 are most nouns of the third person?  
 how many numbers have nouns?  
 how many rules are there, for the formation of the plural from  
 singular?  
 what is the first rule?  
 how is the plural formed by the second rule?  
 are there any exception to this rule?  
 how many nouns come under the third rule?  
 are there any exceptions to it?  
 how many nouns come under the fourth rule?  
 are there any exceptions to this rule?  
 how many nouns form the plural number by these four rules?  
 are there some nouns used only in the singular, and others only  
 in the plural?  
 do you mention some of them?  
 are there any nouns the same in both numbers?  
 do you mention some of them?  
 may we call those nouns that do not form their plurals ac-  
 cording to the four general rules?  
 do you understand by the gender of nouns?  
 how many genders are there?  
 what animals are of the masculine, and what of the feminine  
 of each gender are all other nouns said to be?  
 what is the meaning of the word *neuter* as here used?  
 are there any nouns that may be considered of common gender?  
 do you understand by a noun of common gender?  
 how do we sometimes apply the genders to nouns properly neuter?  
 what is the figure of speech called, by which we make a neuter  
 masculine or feminine?  
 what figure of great use in our language?  
 what effect has it upon discourse?  
 what kind of objects do we clothe with the masculine, and what  
 with the feminine gender?  
 what gender are nouns of multitude?  
 how do we make animals, whose sex is not known?  
 in what ways have we, by which to distinguish the sexes?  
 how is the feminine formed in the second method?

How in the third method?

What do you understand by the cases of nouns?

How many cases are there?

What does the nominative case express?

What relation does the possessive case express?

How is the possessive case formed?

When the noun ends in *s*, how then is the possessive case formed?

### *Of the adjective.*

An adjective is a word connected with a noun to express some quality or property of it, as: an *industrious* man, a *virtuous* woman, a *benevolent* mind. It sometimes simply designates or points it out, as: *this* man, *that* woman, *every* thing, *some* books, *forty* years.

*This* and *that* are the only adjectives susceptible of variation on account of number. They have no possessive case.

SING.	PLU.	SING.	PLU.
<i>Nom.</i> this,	<i>these</i> ,	<i>Nom.</i> that,	<i>those</i> ,
<i>Acc.</i> this.	<i>these</i> .	<i>Acc.</i> that.	<i>those</i> .

Other adjectives are not varied on account of gender, number, or case. We say, a *careless* boy, and also *careless* girls.

The only variation, which they admit, is the degrees of comparison.

Comparison is the variation of the adjective to express quality in different degrees, as: hard, harder, hardest: wise, wiser, wisest: little, less, least.

There are commonly reckoned three degrees of comparison, the positive, the comparative, and the superlative.

Those adjectives only, whose signification may be increased or diminished, admit of comparison.

The comparative degree increases or lessens the positive in signification, as: wiser, greater: smaller, less.

The superlative degree raises the positive to the highest, or depresses it to the lowest, degree, as: wisest, greatest: smallest, least.

Adjectives may be generally compared by the adverbs *more* and *most*, *less* and *least*, as: learned, more learned, most learned: wise, less wise, least wise.

Adjectives are said to be regularly compared, when the comparative degree is formed by adding *r* or *er* to the positive; and the superlative is formed by adding *st* or *est* to it, as:

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
great	greater	greatest
wide	wider	widest
wise	wiser	wisest
hot	hotter	hottest
happy	happier	happiest

Monosyllables, and dissyllables ending in *y*, or *e*, may be compared in this manner. But words of more than two syllables, seldom or never admit of these terminations.

Most adjectives, that are susceptible of comparison, may be compared by the adverbs *more* and *most*; *less* and *least*, as:

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
frugal	more frugal	most frugal
frugal	less frugal	least frugal
happy	more happy	most happy
happy	less happy	least happy
wise	more wise	most wise
wise	less wise	least wise
benevolent	more benevolent	most benevolent
benevolent	less benevolent	least benevolent

These adjectives form their degrees of comparison irregularly, as:

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
good	better	best
bad	worse	worst
much or many	more	most
old	older or elder	oldest or eldest
little	less	least
near	nearer	nearest or next
late	later	latest or last
far	farther	farthest
fore	former	foremost or first

These are defective in their comparison.

<i>Pos.</i>	<i>Com.</i>	<i>Sup.</i>
—	nether	nethermost
utter	—	uttermost or utmost
under	—	undermost
—	upper	uppermost or upmost*

Those adjectives that express definite numbers are called *numeral* adjectives. They are of two kinds; *cardinal* and *ordinal*. The cardinal numbers are, one, two, three, four, five, six, &c. The ordinal numbers are, first, second, third, fourth, &c.

Some nouns placed before other nouns assume the nature of adjectives, as: sea water, sea fish, wine vessel, corn field, meadow ground. But these, and the like, may be taken as compound words. They are sometimes connected by a hyphen, thus: sea-water; wine-vessel, &c.

Let the pupil compare the following adjectives by the help of the adverbs *more* and *most*, *less* and *least*. Let those, that are susceptible of the regular comparison, be compared by *er* and *est*.

discreet	generous	virtuous
lovely	gracious	powerful
able	grateful	handsome

\* Properly there are only two degrees of comparison. The positive state of the adjective implies neither comparison nor degree. But grammarians usually reckon three.

The termination *ish* seems to imply a degree of comparison, by which the signification is depressed, or reduced below the positive, as: *blackish*, *saltish*, *whitish*, &c. These imply; a little black, or tending to black, salt, and white. This comparison is chiefly used in monosyllables, expressing color or taste. Mr. Webster calls it, the imperfect degree of comparison.

Adjectives susceptible of this degree, may not improperly be compared thus: sweetish, sweet, sweeter, sweetest: whitish, white, whiter, whitest: blackish, black, blacker, blackest: bluish, blue, bluer, bluest, &c.

There are many words in the language, which express comparison in a greater or less degree. Rather, too, very, highly, exceedingly, extremely, infinitely, &c. are of this kind, as: *rather* profuse; *too* expensive; *very* great; *highly* pleasing.

polite	hopeful	decisive
happy	benevolent	expensive
late	merciful	glorious
high	mournful	harmonious
long	pious	melodious
strong	righteous	deceitful
tall	dutiful	fair
exact	delightful	short
fresh	revengeful	green
young	criminal	grand
false	indefinite	sour
sharp	tender	

It would be further useful to compare the adjective in connexion with a noun, thus:

*Sing.*

A studious boy, a more studious boy, a most studious boy.  
A learned man, a more learned man, a most learned man.  
A virtuous woman, a more virtuous woman, a most virtuous woman.

*Plu.*

Studious boys, more studious boys, most studious boys.  
Learned men, more learned men, most learned men.  
Virtuous women, more virtuous women, most virtuous women.\*

\* In like manner they may be compared by the adverbs *less* and *least*. The article is omitted in the plural; for *a* or *an* agrees only with nouns in the singular number. The definite article *the* may be used. In like manner, any of the above adjectives may be compared.

Adjectives, that have in themselves a superlative signification, do not admit of comparison, as: chief, extreme, universal, infinite, supreme, and some others. Beside these, we have many adjectives, which do not admit of comparison.

If we consider the subject of comparison attentively, we shall perceive the degrees of it to be almost infinite. For instance: The earth is larger than a mole-hill; a mountain is larger than a grain of sand. But it is not possible to ascertain, by any form of expression, which our language admits, the precise degree of excess. Nor would it answer any valuable purpose, if we could do it. But the degrees of more and less, we can express intelligibly, if not accurately, by the addition of certain adverbs, or words of the



*Of pronouns.*

A pronoun is a word used in the room of a noun, or as a substitute for a noun, as: The man is happy; *he* is benevolent; *he* is useful.

Pronouns may be divided into *personal*, *relative*, *possessive*, *definite*, and *indefinite*.

The personal pronouns are five, namely, *I*, *thou*, *he*, *she*, *it*. They have, like nouns, person, number, gender, and case.

Pronouns have two numbers; and three persons in each number. They have three cases; which, in general, have a form different from each other.

*I*, is the first person

*Thou*, or *you*, is the second person

*He*, *she*, or *it*, is the third person

} *Singular.*

*We* is the first person

*Ye* or *you*, is the second person

*They* is the third person

} *Plural.*

The personal pronouns are thus declined:

Person.	Case.	SINGULAR.	PLURAL.
<i>first.</i>	<i>nom.</i>	<i>I</i>	<i>we</i>
	<i>poss.</i>	<i>mine</i>	<i>ours</i>
	<i>obj.</i>	<i>me</i>	<i>us</i>
<i>second.</i>	<i>nom.</i>	<i>thou</i>	<i>ye</i>
	<i>poss.</i>	<i>thine</i>	<i>yours</i>
	<i>obj.</i>	<i>thee</i>	<i>you</i>
<i>second.</i>	<i>nom.</i>	<i>you</i>	<i>you</i>
	<i>poss.</i>	<i>yours</i>	<i>yours</i>
	<i>obj.</i>	<i>you</i>	<i>you</i>
<i>third.</i>	<i>nom.</i>	<i>he</i>	<i>they</i>
	<i>poss.</i>	<i>his</i>	<i>theirs</i>
	<i>obj.</i>	<i>him</i>	<i>them</i>
<i>third.</i>	<i>nom.</i>	<i>she</i>	<i>they</i>

like import, to the regular comparison: Thus, Socrates was *much* wiser than Alcibiades: Snow is *a great deal* whiter than paper: Epamanondas was *by far* the most accomplished of the Thebans: The evening star is a *very* splendid object; but the sun is *incomparably* more splendid: The Deity is *infinitely* greater than the greatest of his creatures.

Person.	Case.	SING.	PLU.
third.	poss.	hers	theirs
	obj.	her	them
	nom.	it	they
	poss.	its	theirs
	obj.	it	them.

The word *self*, when added to *my*, *thy*, *her*, *him*, and *it*, forms a class of compound personal pronouns, which are used, when an action reverts or turns upon the agent; and when something is to be expressed emphatically, or some person to be distinguished from others. They all want the possessive case.

	SING.	PLU.	SING.	PLU.
Nom.	myself	ourselves	himself	themselves
obj.	myself	ourselves	himself	themselves
nom.	thyselves	yourselves	herself	themselves
obj.	thyselves	yourselves	herself	themselves
nom.	itself	themselves		
obj.	itself	themselves*		

\* It may be remarked, that the first and second persons of the pronouns are not distinguished in regard to gender by different words, as in the third person. They are supposed to be present and their sex known. Or perhaps they may be considered of the common gender: for *I* may be either male or female, according as a man or woman is the speaker or actor. So also in the second person, *thou* or *you* may be either masculine or feminine. But it is quite different in the third person. He is supposed to be absent and his sex not known. It becomes necessary, therefore, that it should be distinguished by different words, as: *He*, *she*, *it*, which distinguish the respective genders. *He* is masculine: *She* is feminine: *It* is neuter. The plural of these pronouns is the same; *they*, *theirs*, *them*, which are therefore of all the genders.

In the second person, I have made a distinction between the pronouns *thou* and *you*, and have given an example of each. *Thou* is used in the grave or solemn style, and *you* in familiar discourse. I am surprised that these pronouns should have been generally confounded; and that this peculiarity of our language should have been overlooked by grammarians. In this respect, our language possesses a richness beyond the Latin, Greek, and most modern tongues.

The pronoun *own* is added to substantives to express emphasis. It also implies opposition or contrariety, as: *my own hand; my own house.* I live in *my own house*, not in the house of another. It has no variation, and is of all genders.

Relative pronouns relate to some word or phrase going before; which is called the antecedent. They are *who*, *which*, *what*, *that* and *as*.

*Who* is applied to persons only; *which* to animals and inanimate things, as: He is a friend, *who* is faithful in adversity: The bird *that* sung so sweetly, has flown: This is the tree, *which* produces no fruit.

*What* includes both the antecedent and relative; and is a substitute for *that*, *which*, as: this is *what* I wanted, *that* is, *the thing which I wanted*.

*That*, when a relative, is often used to prevent the too frequent repetition of *who* and *which*. It is applied both to persons, animals, and things, as: He *that* acts wisely deserves praise: Modesty is a quality *that* highly adorns a woman: This is the horse *that* I purchased.

*Who*, *which* and *what*, when they are used in asking questions, are called interrogatives, as: *Who* is he? *Which* is the book? *What* are you doing?

*Who* and *which* are thus declined:

SING.	PLU.	SING.	PLU.
Nom. <i>who</i> ,	Nom. <i>who</i> ,	Nom. <i>which</i> ,	Nom. <i>which</i> ,
Poss. <i>whose</i> ,	Poss. <i>whose</i> ,	Poss. <i>whose</i> ,	Poss. <i>whose</i> ,
Obj. <i>whom</i> .	Obj. <i>whom</i> .	Obj. <i>which</i> .	Obj. <i>which</i> .

*What*, *that* and *as*, have no variation in number or case.

Pronouns are always of the same gender with their antecedents, or the nouns for which they stand.\*

To the pronouns *who*, *which*, and *what*, sometimes are added the words *ever*, and *soever*. They then become in-

\* The word *that* is of three parts of speech. It is a relative, when its place may be supplied by *who* or *which*: an adjective, when it is immediately followed by a noun, which it limits or qualifies, as: *That* boy is studious: a conjunction, when its place cannot be supplied by *who*, or *which*, without destroying the sense; and when it connects sentences, as: Take care *that* every day be well employed.

definite pronouns, as: *whatever*, or *whatsoever*; *whoever*, or *whosoever*; *whichever*, or *whichsoever*. The two latter are varied like *who* and *which*. The other has no variation.\*

The possessive pronouns are those, that denote or express possession or property. They are *my*, *mine*, *thy*, *thine*, *his*, *her*, *our*, *your*, *their*. These are always connected with the nouns to which they relate, and limit their signification, as: *my* hat, *his* book, *her* paper, *their* lands, *your* pens, *thine* house, *mine* iniquities.†

The definite pronouns precisely point out the nouns, to which they relate.

\* Some writers consider the interrogatives as a separate kind of pronouns, from the relative. Mr. Murray thinks otherwise. The only difference between them is, says he, that, without an interrogation, the relatives have reference to a subject, which is antecedent and known; with an interrogation, to a subject, which is subsequent, indefinite, and unknown; and which, it is expected, the answer should express and ascertain.

The word *as* appears to perform the office of the relative in some instances. In that sense it is generally used, when its place may be supplied by *who*, *which* or *that*, as: "The relative pronouns are *such*, *as* relate," &c.—"Let *such*, *as* presume to advise others," &c. In these cases there can be no other nominative to the verbs *relate* and *advise*, than the word *as*. The same sentiment, in both cases, might be expressed thus: "The relative pronouns are *those*, *which* or *that*, &c. Let *those*, *who* presume, &c. And in general, when *such* is followed by the relative *as*, the expression may be varied by substituting another of the pronouns in the room of *such*; and the relative *who*, *which*, or *that*, in the room of *as*. "The conditions were the same, *as* follow." Beside this use of the word, *as* is also a conjunction, and an adverb.

† The possessives *mine* and *thine* are sometimes used in the sense of *my* and *thy*, before nouns beginning with a vowel, or silent *h*, as: Blot out all *mine* iniquities. I did it with *mine* own hand. But this use of the words should be confined to the grave or solemn style. And even here, they may be considered possessive pronouns. And, in general, when any one of the personal pronouns stands connected with a noun, so as to limit its signification, it may be properly considered, as belonging to this class of pronouns: but in other situations, it is more properly a personal pronoun, as: This paper is *his*: that book is *mine*: the top is *his*: those pens are *thine*:

This class of pronouns are sometimes called adjective pronouns, because, like adjectives, they agree with the nouns to which they relate, in gender, number, and person.

The adjectives *former*, *latter*, *first*, *last*; *this* and *that*, with their plurals *these* and *those*, are used in this sense, when two persons or things are mentioned, or spoken of. *This* refers to the one last mentioned, *that* to the one first mentioned, as: Both wealth and poverty are temptations; *that* tends to excite pride, *this*, discontent.\* *This* is true charity, *that* is only its image.

Religion raises men above themselves; irreligion sinks them beneath the brutes: the *latter* binds them down to this perishable earth; the *former* opens for them a prospect to the skies.†

The victor's laurel, as the martyr's crown; the *first* I hope, nor less the *last* I prize.

The words *former* and *latter*, when pronouns, are thus declined:

	SING.	PLU.		SING.	PLU.
<i>Nom.</i>	Former,		<i>Nom.</i>	Latter,	
<i>Poss.</i>	Former's,		<i>Poss.</i>	Latter's,	
<i>Obj.</i>	Former.		<i>Obj.</i>	Latter.	

The indefinite pronouns are those that do not precisely designate or point out the nouns, to which they relate. They are *whoever* or *whosoever*, *whichever* or *whichsoever*, *whatever* or *whatsoever*.

*Whosoever* and *whichsoever* are thus declined:

	SING.	PLU.		SING.	PLU.
<i>Nom.</i>	Whosoever,		<i>Nom.</i>	Whichsoever,	
<i>Poss.</i>	Whosesoever,		<i>Poss.</i>	Whosesoever,	
<i>Obj.</i>	Whomsoever.		<i>Obj.</i>	Whichsoever.	

In like manner may be declined *whoever* and *whichever*. *Whatever* and *whatsoever* have no variation.

\* *This* and *that*, as here used, are properly pronouns. They not only refer to their respective nouns, but stand for them, and supply their place. They are also nominatives to the following verbs.

† The words *former* and *latter* are properly adjectives of the comparative degree; and *first* and *last* of the superlative. But as here used, they are unquestionably pronouns, as fully as *this* and *that*. They not only refer to their antecedents, but stand for them, and supply their place: which is the proper and specific use of the pronoun.

The words *one* and *other* in the plural are in every respect nouns. And *one* in the singular, when it is not connected with a noun, is itself properly, and in every respect a noun. They are thus declined:

SING.	PLU.	SING.	PLU.
<i>Nom.</i> One,	Ones,	<i>Nom.</i> Other,	Others,
<i>Poss.</i> One's,	—	<i>Poss.</i> Other's,	—
<i>Obj.</i> One.	Ones.	<i>Obj.</i> Other.	Others.*

\* The word *another* is compounded of the article *an*, in the sense of *one*, and *other*. It is declined like *other* in the above example. It is used in the singular only.

The plural *ones* and *others* are used only by themselves, and are properly nouns. They have adjectives agreeing with them, as: The *great* ones of the world. My wife and the *little* ones are well.

The word *one* is sometimes used in an extensive sense, to denote people generally. It sometimes has a peculiar reference to the person speaking, as: One ought to know *one's* own mind.

The word *none* is compounded of *not* and *one*. Its proper meaning is *no one*, or *not one*. It was originally used only in the singular. It is sometimes used, by good authors, in the plural, as: "*None* of them *are* varied to express the gender." *None* of their productions *are* extant.

Mr. Murray considers *some*, *one*, *none*, *other*, *another*, *such*, *all* and *any* indefinite adjective pronouns. An adjective pronoun he takes to be a word sometimes used as an adjective, and sometimes as a pronoun, or the representative of a noun. Now all the above words, except *none*, are sometimes unquestionably adjectives in the proper sense of the words, as: *one* man, *some* men, *other* books, *another* person, *such* pens, *all* things, *any* house. And when they are used by themselves, or without nouns; that circumstance cannot make them pronouns. They have no antecedents, nor do they stand for, or supply the place of, the noun. The words to which they refer are subsequent, and not antecedent, as: Give me *that*, namely, that thing—book—apple—pen, &c. *Any* of them, namely, *any one* of them. *Some* of you, namely, *some one* of you, or *some person* of you. Give me *another*, namely, *another apple*, *book*, &c. In all which cases the nouns are clearly understood, and readily supplied in the mind of the speaker, reader, or hearer.

The above words may very properly be considered indefinite adjectives, but they appear not to have the character of the pronoun. It is an essential property of this part of speech that it stand for a noun, or be the representative and substitute of its antecedent. And those words, which do not do this, should not be classed with the pronouns. The same gentleman considers *each*, *every*, and

In the following sentences, designed to exercise the pupil in the various uses of the pronouns, let him carefully distinguish the several parts of speech, decline the nouns, and pronouns, and compare the adjectives.

The man is happy: he is benevolent: he is useful to society.

I go to school; but my sister and brother stay at home. You learn grammar, arithmetic, and geography.

He is happy, who lives virtuously, and keeps God's commands.

He is a friend, who is faithful in adversity.

The bird, that sang so sweetly, has flown into the woods and groves.

This tree, which is so beautiful to the sight, produces no fruit.

Modesty is a quality, that is highly becoming in a woman.

John, keep your seat, and study your grammar.

*either*, distributive adjective pronouns. They are undoubtedly distributive adjectives. They have not the nature of the pronoun any more than *some* or *any*. They want one essential property of it. They do not stand for, or supply the place of, the noun.

*Each* relates to two persons or things; and signifies *one* of them, without designating which one; or *every one* of any number, taken separately and singly, as: *each* of his brothers, that is, *each one* of his brothers. *Each* of the two spoken of, that is, *each one* of the two, &c.

Sometimes the noun is expressed, as: each person was present: each man had seven shillings.

*Every* relates to several persons or things; and signifies that they are taken separately and singly, as: *every* man: *every one* of them: *every* person present gave one penny.

*Either* relates to two persons or things taken separately; and signifies the *one* or the *other* of them, without determining which.

Either of the three would be improper.

*Neither* is compounded of *not* and *either*, and belongs to the class of distributive adjectives, as: *neither* of my friends was present; that is, *neither one* of my friends, &c.

When *neither* is followed by the conjunction *nor*, it is itself a conjunction, as: *neither* he, nor she was present. And when *either* is followed by the disjunctive conjunction *or*, it is itself a conjunction. See Syntax under conjunction.

The fruit of that forbidden tree, whose mortal taste brought death into the world, and all our wo.

Philosophy, whose end is to instruct us in the knowledge of nature.

This boy is industrious, but that one is idle and inattentive.

This is my hat. That is your book. He loves his studies.

She improves well, and performs her duty with diligence.

We acknowledge our faults. I admire their virtues.

They make good progress in their grammar, and their other studies.

This desk is mine. That book is thine. These pens are hers. That paper and writing are theirs.

This house is ours. That garden is yours. Theirs is a splendid mansion.

We hurt ourselves by this procedure. I saw the thing myself.

They injured themselves, and not me. He himself spake upon the subject.

Each of his brothers is in a favorable situation. Each one was present upon the occasion.

Every man must give an account of himself to God. Every one is absent.

I have not seen either of them this week. Neither of them has attended to grammar.

More rain falls in the first two summer months, than in the first two winter ones; but it makes a greater show upon the earth in *these* than in *those*, because evaporation is slower.

One prince rules his people by laws to which they consent; another rules them by his absolute will and pleasure: the *former* is called freedom; the *latter* tyranny.

The victor's laurel, as the martyr's crown,  
The *first* I hope, nor less the *last* I prize.

His assertion was more true than *that* of his opponent; nay, the *latter's* words were most untrue.

In the city we are entertained with the works of men; in the country, with *those* of Providence: *this* is the province of nature, *that* of art.



We have been accustomed to repose on its veracity, with such humble confidence, *as* suppresses curiosity.

The malcontents made such demands, *as* none but a tyrant could refuse.

It was useful for the state that Fabius continued in the command with Minucius. The former's phlegm was a check upon the latter's vivacity.

One ought to pity the distresses of others; but not forget one's own household.

All other persons were absent.

The boy wounded the old bird, and stole away the young ones.

He pleases some, but he offends others.

Some books are valuable.

Some are happy, while others are miserable and wretched.

Some men follow the follies and vanities of the world to their ruin.

Other women are modest, and amiable in their deportment.

The state of man is such, that he is never at rest.

Pronouns, in general, are such, as relate to some word or phrase going before. Such, as are virtuous, will be happy.

None is so deaf, as he who will not hear. None, that go unto her, return again.

None of them are varied to express the gender. None of their productions are extant. None that go hence, ever return. None attends more diligently than he. None makes greater progress in his studies than Charles. None of his school-fellows is more beloved, than he. No one writes a better, or fairer hand.

Her wisdom and virtue rendered her a shining example to her sex.

Turn thine eye upon the opposite mountain.

Mine eyes have seen thy salvation.

Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbour as thyself. This is the first and great commandment.

*Questions.*

- What is an adjective? From what language is the word derived?  
 Does it always signify the quality of the noun to which it refers?  
 Are adjectives varied to express gender, number and case?  
 Is there no exception to this rule?  
 Have the adjectives *this* and *that* all the modifications, of which the noun is susceptible?  
 Of what variation are most adjectives susceptible?  
 What do you mean by the comparison of adjectives?  
 How many degrees are there? What are they called?  
 Have we any adjectives which seem to admit a degree below the positive? Of what kind are they?  
 Can you mention some that have this degree? What may it be called?  
 What effect has the comparative upon the signification of the positive? What effect has the superlative upon it?  
 How are adjectives most generally compared?  
 When are the degrees of comparison said to be regularly formed?  
 What kind of adjectives may be compared in this manner?  
 Have we any adjectives of irregular comparison?  
 Have we any of defective comparison?  
 What are those adjectives called, which express definite numbers? How are they divided?  
 Have we any other words that express comparison, when joined with adjectives?  
 Can you mention any of them?  
 Have we any adjectives which do not admit of comparison?  
 Why do they not admit it?  
 Can you mention any such?  
 What do you mean by a pronoun? From what language is the word derived?  
 How may pronouns be divided?  
 How many personal pronouns are there? Will you mention them?  
 Are the pronouns of the first and second persons distinguished by genders? Why are they not?  
 Is the pronoun of the third person distinguished by gender?  
 Why is it necessary that it should be so distinguished?  
 What are the pronouns of this person? What are they in the plural?  
 Is there any difference in the use of *thou* and *you* in the second person singular?  
 To what kind of style does each belong?  
 Have we any pronouns that may be called compound?

Why may they be so called? Of what are they compounded?

Have they all the variations of the personal pronouns?

How is the possessive pronoun *own* used? What is its signification?

What do you understand by a relative pronoun?

How many relative pronouns have we?

How are they applied?

To what person or things do they severally relate?

Which of them are varied by cases?

When is the word *as* properly a relative?

Which of the relatives are called interrogatives? When are they so called?

Of how many parts of speech is the word *that*? How may they be distinguished?

Of how many parts of speech is the word *as*? In what situation is it a relative?

What do the possessive pronouns imply? How many are there?

In what situation are they placed in respect to the noun?

Can you give any examples of their use?

In what situations are *his*, *mine*, and *thine* to be considered the possessive cases of the pronouns *I*, *thou*, and *he*?

Can you give an example?

What do you mean by a definite pronoun?

How many of them have we?

Will you mention them?

In what circumstances are they used as such?

Will you give examples in which they are used in this sense?

Have they any variations? Which of them are varied? In what manner are they varied?

What is an indefinite pronoun?

What words may be considered as such?

Have they any variations? How are they varied?

Are they primitive or compound words?

What part of speech is the word *one*?

Has it any variation? How is it to be considered in the plural?

Is the word *other* varied? What part of speech is it in the plural?

Of what is the word *another* compounded?

Of what is the word *none* compounded?

Was this its original meaning? Is that its proper meaning?

Is it always used in the singular?

Can a word which is not a substitute, or a representative of its antecedent, be a pronoun?

What may the words *each*, *every*, *either*, and *neither* be considered?

To how many persons or things does *each* refer? What does it properly signify?

To how many persons or things does *every* refer? What is its proper meaning?

To how many persons or things does *either* refer? Would it be proper to say *either* of the three?

Is *neither* a compound word? What is its proper meaning?

Is it sometimes also a conjunction? In what situations is it a conjunction?

Is *either* sometimes a conjunction also? In what situations is it a conjunction?

### *Of the verb.*

A verb is that part of speech, which expresses affirmation, as: I love; he reads; we are loved; I am, I sit, they exist.\*

Verbs, in regard to signification, are divided into three classes, transitive, intransitive, and passive.†

\* This is a concise definition of the verb, and yet it embraces every property of that part of speech.

Every verb of the active voice may be considered as expressing or affirming some action, or energy exerted, of its subject or nominative. Upon close examination, it will be found that this property pervades every verb, which is not passive, in a greater or less degree.

It will be readily conceded that the verb *think* is active; and yet who will not perceive equally as much energy exerted in the verb *sit* or *stand*?—Again: Is there not as much energy exerted in the verb *sleep*, as in that of *dream*? and yet the latter verb sometimes governs an object after it.

The verbs *am*, *exist*, *live*, &c. which express our being or existence, are commonly considered neuter. But is there no energy exerted in supporting and upholding this existence? When this action or energy ceases, and the various functions of our bodies refuse to perform their office, we die.

† If, however, the division of verbs into active, passive, and neuter, appear to any person preferable to the one of transitive, intransitive, and passive, which I here propose, I freely say I have no wish to control that preference. I would simply observe, that to me it appears easier, more intelligible, and more agreeable to the principles of language. In this particular, it affords me pleasure to find my opinion corroborated by that of so distinguished a grammarian and philologist, as Mr. Webster. Speaking of the common division of the verb, he says: a more natural and comprehensive division is into *transitive*, *intransitive*, and *passive*.

Mr. Murray considers those verbs only as active, which have an object after them, as: *I love Penelope: I study grammar:* and all other verbs of the active voice as neuter, that is, neither active nor passive. This is plainly incorrect. On this principle, the same

A verb is transitive, when it expresses an action, and is followed by some noun or pronoun, which is the object of that action, as: I love *Penelope*: I study *grammar*: they read *Virgil*.

A verb is intransitive, when its action or signification is confined to its agent, or nominative case, and does not pass over to any object, as: I run, he walks, the bird sings, we sit, they think, we are, they sleep.

A passive verb represents its subject or nominative case, as suffering, or being called upon, as: he is whipt; I am ruled; they are loved by me.

Verbs, in regard to form, are divided into regular, and irregular.\*

verbs will be sometimes active and neuter. For example: *the lady sings: the girls study diligently*, will be neuter, that is, neither active nor passive; but, *she sings a song: the girls study grammar*, are active. But it is manifest that in both cases, the action expressed by the verbs is the same. Those verbs which Murray considers active, I here denominate *transitive*, because their action passes over upon an object. And those, that he calls neuter, I denominate intransitive, because they do not express an action, which passes over upon a noun or pronoun, as the object of their action.

The verb is, by far, the most complex part of speech, and we should endeavor to render it as simple and intelligible, as its nature, and the idioms of our language will admit.

The passive verb has its agent coming after it, and is preceded by its object: as *Penelope is loved by him*. Charles is whipt *by the teacher* for his bad conduct. We are governed *by the laws of our country*. But the agent is often omitted. It must however be always expressed or understood.

\* This is the simplest division of the verb, and is sufficiently correct. We have so few defective verbs that it seems unnecessary to form a separate class of them. They may very well be comprehended under the irregular verbs. Like them, they do not form their indefinite in *d*, or *ed*. They are used only in some of the modes and tenses. The irregular verbs have all the modes, and tenses, and persons. The number of irregular verbs, including the defective, is about one hundred and seventy. Murray makes a separate class of the defective verbs.

Many verbs are used both transitively, and intransitively, without changing the nature of the action expressed by the verb, as: *I run, he studies, she sings*, are intransitive: But *I run a race, he studies grammar, she sings a song*, are transitive; and so of others. In these cases the construction alone determines, to which class the verbs belong.

A regular verb is one that forms its indefinite, and the perfect participle by assuming *d*, or *ed*, as: *love, loved, loved; favor, favored, favored.*

An irregular verb is one which does not form its indefinite tense, and perfect participle, by assuming *d* or *ed*, as: *teach, taught, taught; see, saw, seen; come, came, come; do, did, done.*

Verbs have persons, numbers, moods and tenses.

There are three persons; the first, second and third, as: *I love, you love, he loves; and their plurals, we love, ye love, they love.*

There are two numbers, the singular, and the plural.

Moods or modes are different forms of the verb, each of which expresses the affirmation, in some particular manner.

There are five modes: the *Indicative*, the *Imperative*, the *Potential*, the *Subjunctive*, and the *Infinitive*.

The indicative mode is that form of the verb, which simply expresses the affirmation, as: *he loves, I write, you know, they sit, we are.* It is also used in asking questions, as: *does he love? is he loved? do the ladies sing?*

The imperative mode is that form of the verb, which is used in commanding, exhorting, entreating or permitting, as: *depart thou, mind ye, go in peace, study your lesson, be ye clothed.*

The potential mode is that form of the verb, which expresses the affirmation, with the condition of possibility, liberty, power, will, duty or necessity, as: *it may rain, he may go or stay, I can ride, he would walk, they should learn, we must go.*

Murray observes that a neuter verb by the addition of a preposition may become active, as: *to smile*, he says, is neuter; but *to smile upon*, active. This he calls a compound verb. So also, *to look up: to look around: to look down.* But the correctness of this is questionable. It is better, in all these cases, to consider the preposition as an adverb, qualifying the verb, when there is no object after it to be acted upon; and as a preposition, when it is followed by a noun or pronoun: as, *to smile upon him, to look up, to look down.* In the first case the word *upon* unquestionably performs the office of a preposition, and in the latter cases, the words *up* and *down* are adverbs qualifying the verb *look*.

The subjunctive mode is that form of the verb, which expresses the affirmation, under some condition, supposition, or contingency: it is preceded by a conjunction expressed or understood, and attended by another verb in the same part of the sentence, as: *tho' he chide me, I will respect him: were he good, he would be happy, that is, if he were good, &c. unless they study, they will not learn their grammar.*

The infinitive mode is that form of the verb, which expresses the affirmation, in a general and unlimited manner. It has neither number, person, nor nominative case, as: to read, to speak, to be loved, to sleep.

There are six tenses, the present, the indefinite, the perfect, the pluperfect, and the first, and second future tenses.\*

The present tense represents the action or event as passing, or taking place at the time, in which it is mentioned, as: *I hear, I love, I speak, I run, I sit, they read.*

The indefinite tense† represents the action or event as passed and finished, without ascertaining the precise time when it took place, as: *I loved her for her modesty and virtue: I admired his generous behaviour: they studied diligently.*

\* Tense is properly the distinction of time. Philosophically, and properly, there can be only three tenses; the present, the past, and future. For an action must be now doing—it must have been done some time ago, or it must be yet to be done. But to ascertain and determine more precisely the time in which an action or event takes place, it is divided into six parts or tenses. The past tense is subdivided into three parts; the indefinite, the perfect, and the pluperfect; and the future tense is divided into two, the first and second future.

† This tense, which is usually denominated *the imperfect*, I have ventured to term, *indefinite*. Why it should be considered as representing an imperfect action or event, or one incomplete and unfinished, I cannot see. Certainly nothing of an imperfect nature is represented by the verbs, which are placed in this tense. The actions or events are past, complete, and fully finished, and no part of the period of time in which they took effect remains. Murray intimates that it might be called the preterit tense, but that term may equally as well be applied to the perfect and pluperfect; for they are both in the preterit, or past tense. Mr. Webster calls it *the indefinite tense*.

The perfect tense\* represents an action or event as past and finished within some period of time not yet fully past. It has no reference to any other action or event, as: *I have finished* my letter: *I have seen* the person, who was recommended to me: *I have heard* the news to-day.

The pluperfect tense represents an action or event as past and finished, prior to another action or event, which is also past and finished, as: *I had finished* my letter, before he arrived. This tense always has reference to some other action or event.

The first future tense represents the action or event as yet to come, as: *the sun will rise* to-morrow: *we shall see* them again.

The second future tense represents the action or event, as being accomplished, or taking effect, at or before the time of another future action or event, as: *I shall have dined* at one o'clock: *the two houses will have finished* their business, when the king comes to prorogue them.

The tenses of the verb are principally formed by the means of words called auxiliaries, placed before the principal verb. These are *do, have, shall, will, may, can, and must*, with their variations. The verb *am* or *be*, is used

\* The perfect tense implies that the action or event is complete and finished, without reference to any other action or event; and it brings up the time to the period in which the speaker acts or exists. We say philosophers *have made* great discoveries in the present century, because a portion of the period, of which we speak, is still remaining. But if we speak of the last century, we must say: They *made* great discoveries, using the indefinite, that period being past and gone.

So also in these phrases: He *has been* much afflicted this year: I *have heard* great news to day: I *have seen* him this week. These expressions denote actions or events that are past, but they occurred in this year, this week, this day; a portion of which is still remaining. But if we speak of a portion of the day that is past, we must use the indefinite, and not the perfect, as: he *came* home this morning: I *dined* with them at three o'clock this afternoon.

The second future tense also refers to another action or event, or to some point of time yet to come, as: *I shall have dined* at one o'clock. By the time that one o'clock arrives, I shall have finished my dinner. It implies that the action or event shall take effect, before the time of another future action or event.



only in the passive voice, forming, with the perfect participle, the passive verb.\*

\* Before we proceed to the consideration of the principal verb, it will be proper to consider the peculiarities of the auxiliaries. But it is to be observed that in analyzing, and parsing our language, we are not to consider the auxiliary as a part of speech distinct and separate from the principal verb: but with it, forming and constituting one verb. Some of the auxiliaries are themselves principal verbs, as: *have, do, will, and am, or be.*

There is a remarkable difference in *have, do* and *will*, when they are principal verbs, and when they are auxiliaries. In the former case, they have all the modes and tenses. They also have the auxiliaries placed before them, as: *I shall have* enough: *I will do* it: he *did will* it to be so. And there is another peculiarity in *will*. When an auxiliary, it forms its indefinite in *would*; but when a principal verb, it is regular, and forms its indefinite *willed*. These verbs, when used as auxiliaries, are not varied beyond the present and indefinite of the indicative mode. The same is the case with *shall, may, and can.*

*Have*, when an auxiliary, is used in the perfect and pluperfect of all the modes; and in the second future of the indicative, and subjunctive; and in no other tense.

*Do* and *did*, as auxiliaries, are used only in the present and indefinite tenses of the indicative and subjunctive modes; and sometimes in the imperative, as: *do* thou love. Its principal use is to mark the action with more emphasis, and energy, as: *I do speak* the truth. *I did perform* my promise. It is of great use in asking questions, as: *Does he learn? Did he write?*

*Shall* and *will*, as auxiliaries, are used only in the first and second future tenses of the indicative and subjunctive modes. *Will*, in the first person, implies resolution and promising; in the second and third, it foretels, as: *I will reward him: thou wilt repent of thy sin: they will have a pleasant walk.* *Shall*, in the first person, simply foretels; in the second and third persons, it promises, commands, or threatens, as: *I shall go from home: thou shalt inherit the land: they shall account for their conduct.* But this is to be understood of explicative sentences only. In interrogative sentences, the meaning, in general, is the reverse, as: *I shall go—you will go*, express a future event, but: *will you go? and, shall I go?* are quite different. The former implies intention to go; the latter refers to the will, or inclination of another.

*May* and *can*, are used in the present and perfect tenses of the potential mode only. *May* implies possibility or liberty, as: *It may rain: I may write.* *Can* implies power, as: *I can read: I can go.* *Must* implies necessity or duty, as: *I must go.* It is used in the present and perfect tenses of the potential mode.

*Have, do, and will*, when they are auxiliaries, have only the present and indefinite tenses: but when they are principal verbs, they have all the modes and tenses. *Shall, may, can, and must*, are never used by themselves, and as principal verbs. *May, can, and shall*, have the variations *might, could, and should*. *Must* has no variation.

*Have*, as an auxiliary, is thus varied.

*Present tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I have.	1. pers.	We have.
2.	Thou hast, You have.	2.	Ye have, You have.
3.	He, she or it hath, <hr/> has.	3.	They have.

*Indefinite tense.*

1. pers.	I had.	1. pers.	We had.
2.	Thou hadst, You had.	2.	Ye had, You had.
3.	He, she or it had.	3.	They had.

*Might, could, would, and should*, are used only in the indefinite, and pluperfect of the potential mode. *Might* implies possibility, or liberty; and *could*, power. *Would* implies desire or intention; *should*, duty and obligation. These auxiliaries generally imply that an action, or event, is past and finished. They frequently refer also to the present, or future time, as: *I could read—I would learn*, if I had an opportunity.

The verb, in this tense of the potential mode, sometimes expresses a present, or future action or event: and, in this respect, differs from the verb in its corresponding tense of the indicative; which always implies that the action is past and finished. It may, nevertheless, very properly be termed indefinite, inasmuch as it does not mark the precise time of an action or event.

The tenses of the verb are formed partly by these auxiliaries, and partly by inflections made upon the principal verb.

The modes and persons of the verb are formed partly by these auxiliaries, and partly by a change or inflection of the principal verb. The verb is varied in the second and third persons of the present of the indicative singular, and in the indefinite tense.

When the auxiliaries are used, the principal verb suffers no change in number, or person, in any of the modes and tenses. The change or inflection is made only upon the auxiliary. All which will appear from an inspection of the following examples.

*Do*, as an auxiliary, is thus varied.

*Present tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I do.	1. pers.	We do.
2.	Thou dost, You do.	2.	Ye do, You do.
3.	He, she or it doth, ————— does.	3.	They do.

*Indefinite tense.*

1. pers.	I did.	1. pers.	We did.
2.	Thou didst, You did.	2.	Ye did, You did.
3.	He, she or it did.	3.	They did.

*Will*, as an auxiliary, is thus varied.

*Present tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I will.	1. pers.	We will.
2.	Thou wilt, You will.	2.	Ye will, You will.
3.	He, she or it will.	3.	They will.

*Indefinite tense.*

1. pers.	I would.	1. pers.	We would.
2.	Thou wouldst, You would.	2.	Ye would, You would.
3.	He, she or it would.	3.	They would.

*Shall* is thus varied.

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I shall.	1. pers.	We shall.
2.	Thou shalt, You shall.	2.	Ye shall, You shall.
3.	He, she or it shall.	3.	They shall.

*Indefinite tense.*

1. pers.	I should.	1. pers.	We should.
2.	Thou shouldst, You should.	2.	Ye should, You should.
3.	He, she or it should.	3.	They should.

*May* is thus varied.

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I may.	1. pers.	We may.
2.	Thou mayest,	2.	Ye may,
	You may.		You may.
3.	He, she or it may.	3.	They may.

*Indefinite tense.*

1. pers.	I might.	1. pers.	We might.
2.	Thou mightst,	2.	Ye might,
	You might.		You might.
3.	He, she or it might.	3.	They might.

*Can* is thus varied.

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I can.	1. pers.	We can.
2.	Thou canst,	2.	Ye can,
	You can.		You can.
3.	He, she or it can.	3.	They can.

*Indefinite tense.*

1. pers.	I could.	1. pers.	We could.
2.	Thou couldst,	2.	Ye could,
	You could.		You could.
3.	He, she or it could.	3.	They could.

*Questions.*

- How do you define the verb?
- How may verbs be divided in respect to signification?
- How may all verbs of the active voice be considered?
- Is there a difference in the degree of action or energy expressed in different verbs?
- What is an essential property of the verb?
- When is a verb said to be transitive?
- When is it said to be intransitive?
- What do you understand by a passive verb?
- How may verbs be divided in regard to form?
- When is a verb said to be regular?
- When is it said to be irregular?
- Have we any verbs, that want some of the modes and tenses?
- What are such verbs called?
- How many irregular and defective verbs have we altogether?

Have we many of the latter kind?

In what situation is the agent of the passive verb placed?

Is it often omitted?

Must it be always expressed or understood, like the agent of the active verb?

Can you give an example of the verb in each voice?

Are some verbs used both transitively and intransitively?

Can you give an example of such use?

What are the modifications of the verb?

How many persons has it? How many numbers?

What do you mean by modes in grammar?

How many are there?

How does the indicative mode express the signification of the verb?

How does the imperative?—the potential?—the subjunctive?—the infinitive?

How is tense understood in a grammatical sense?

How many tenses of verbs are there?

How does the present tense represent the action or event?

How the indefinite?

What is this tense usually called?

Is there an impropriety in calling it the imperfect? Why is it so?

How does the perfect tense represent the action or event?

How does this tense differ from the indefinite?

Do verbs in these tenses refer to any other action or event?

How does the pluperfect tense represent the action or event?

How does the first future tense? How does the second future?

Has the verb in this tense reference to any other action or event?

Has the verb in the pluperfect tense the same reference?

Will you give examples?

If you wished to represent an action or event, which took place in a period of time that is past, in what tense would you put the verb?

What example can you give?

If you wished to represent an action or event, that took place in a period of time, including the present, what tense must you use?

What example can you give?

How are the tenses of the verb principally formed?

Are any of them principal verbs?

When are they used as such?

In parsing, how is the auxiliary to be taken?

In such cases, is it to be considered a constituent part of the verb?

You say some of the auxiliaries are used as principal verbs:—

Which are they? Which are always used as auxiliaries?

Why are they never principal verbs?

Will you vary the several auxiliaries?

What do you observe with respect to the conjugation of these auxiliaries?

hey defective in mode and tense?  
 h of them has no variation?  
 at respect does *will*, when a principal verb, differ from it,  
 n auxiliary?  
 he auxiliaries *do*, *have*, and *will*, used with the same words  
 hey are principal verbs?  
 you give examples of such use?  
 t is the principal use of *do* and *did*, as auxiliaries?  
 hey of great use in asking questions?  
 you give an example?  
 t do *shall* and *will* imply, when they are auxiliaries?  
 t does *may* imply?—What does *can*? What does *must*?  
 t is the meaning of *would*? What of *might*? What of *could*?  
 at of *should*?

conjugation of a verb is the regular combination,  
 rangement of its several numbers, persons, modes  
 uses. The conjugation of the passive verb is called  
 ssive voice. The conjugation of any other verb is  
 the active voice.

e first person singular of the present of the indica-  
 mode is the theme of the verb, or from which all the  
 do flow. The principal parts of the verb are the  
 erson singular of the present of the indicative; the  
 erson singular of the indefinite; the present partici-  
 he compound perfect participle, and the infinitive

conjugation of the regular transitive verb *love*, through  
 modes and tenses.

*Principal parts.*

	<i>Indef.</i>	<i>perf. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
e.	I loved.	loved.	having loved.	to love.

Indicative mode.

*Present tense.*

	<i>Sing.</i>		<i>Plu.</i>
rs.	I love.	1. pers.	We love.
	Thou lovest,	2.	Ye love,
	You love.		You love.
	he, she or it loveth,	3.	They love.
	_____ loves.		

With the auxiliary *do*.

1. pers.	I do love.	1. pers.	We do love.
2.	Thou dost love, You do love.	2.	Ye do love, You do love.
3.	He, &c. doth love, ——— does love.	3.	They do love.

*Indefinite tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I loved.	1. pers.	We loved.
2.	Thou lovedst, You loved.	2.	Ye loved, You loved.
3.	He, &c. loved.	3.	They loved.

With the auxiliary *did*.

1. pers.	I did love.	1. pers.	We did love.
2.	Thou didst love, You did love.	2.	Ye did love, You did love.
3.	He, &c. did love.	3.	They did love.

*Perfect tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I have loved.	1. pers.	We have loved.
2.	Thou hast loved, You have loved.	2.	Ye have loved, You have loved.
3.	He, &c. hath loved, ——— has loved.	3.	They have loved.

*Pluperfect tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I had loved.	1. pers.	We had loved.
2.	Thou hadst loved, You had loved.	2.	Ye had loved, You had loved.
3.	He, &c. had loved.	3.	They had loved.

*First future tense.*Auxiliaries *shall* and *will*.

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I shall love.	1. pers.	We shall love.

- |    |                     |    |                  |
|----|---------------------|----|------------------|
| 2. | Thou shalt love,    | 2. | Ye shall love,   |
|    | You shall love.     |    | You shall love.  |
| 3. | He, &c. shall love. | 3. | They shall love. |

*Second future tense.*

Auxiliaries *shall have* and *will have*.

- | <i>Sing.</i> |                           | <i>Plu.</i> |                        |
|--------------|---------------------------|-------------|------------------------|
| 1. pers.     | I shall have loved.       | 1. pers.    | We shall have loved.   |
| 2.           | Thou shalt have loved,    | 2.          | Ye shall have loved,   |
|              | You shall have loved.     |             | You shall have loved.  |
| 3.           | He, &c. shall have loved. | 3.          | They shall have loved. |

*Imperative mode.*

- | <i>Sing.</i> |                             | <i>Plu.</i> |                           |
|--------------|-----------------------------|-------------|---------------------------|
| 2. pers.     | Love thou, or do thou love, | 2. pers.    | Love ye, or do ye love,   |
|              | Love you, or do you love.   |             | Love you, or do you love. |

*Potential mode.*

*Present tense.*

Auxiliaries *may*, *can* and *must*.

- | <i>Sing.</i> |                   | <i>Plu.</i> |                |
|--------------|-------------------|-------------|----------------|
| 1. pers.     | I may love.       | 1. pers.    | We may love.   |
| 2.           | Thou mayst love,  | 2.          | Ye may love,   |
|              | You may love.     |             | You may love.  |
| 3.           | He, &c. may love. | 3.          | They may love. |

*Indefinite tense.*

Auxiliaries *might*, *could*, *would*, and *should*.

- | <i>Sing.</i> |                     | <i>Plu.</i> |                  |
|--------------|---------------------|-------------|------------------|
| 1. pers.     | I might love.       | 1. pers.    | We might love.   |
| 2.           | Thou mightst love,  | 2.          | Ye might love,   |
|              | You might love.     |             | You might love.  |
| 3.           | He, &c. might love. | 3.          | They might love. |



*Perfect tense.*

Auxiliaries *may have, can have, and must have.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I may have loved.	1. pers.	We may have loved.
2.	Thou mayst have loved, You may have loved.	2.	Ye may have loved, You may have loved.
3.	He, &c. may have loved.	3.	They may have loved.

*Pluperfect tense.*

Auxiliaries *might have, could have, would have, and should have.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	I might have loved.	1. pers.	We might have loved.
2.	Thou mightst have loved, You might have loved.	2.	Ye might have loved, You might have loved.
3.	He, &c. might have loved.	3.	They might have loved.

*Subjunctive mode.**Present tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	If I love.	1. pers.	If we love.
2.	If thou love, If you love.	2.	If ye love, If you love.
3.	If he, &c. love.	3.	If they love.

*With the auxiliary do.*

1. pers.	If I do love.	1. pers.	If we do love.
2.	If thou do love, If you do love.	2.	If ye do love, If you do love.
3.	If he, &c. do love.	3.	If they do love.

*Indefinite tense.*

<i>Sing.</i>		<i>Plu.</i>	
1. pers.	If I loved.	1. pers.	If we loved

If thou loved,	2.	If ye loved,
If you loved.		If you loved.
If he, &c. loved.	3.	If they loved.

With the auxiliary *did*.

pers. If I did love.	1. pers. If we did love.
If thou did love,	2. If ye did love,
If you did love.	If you did love.
If he, &c. did love.	3. If they did love.

*Perfect tense.*

<i>Sing.</i>		<i>Plu.</i>
pers. If I have loved.	1. pers. If we have loved.	
If thou have loved,	2. If ye have loved,	
If you have loved.	If you have loved.	
If he, &c. have loved.	3. If they have loved.	

*Pluperfect tense.*

<i>Sing.</i>		<i>Plu.</i>
pers. If I had loved.	1. pers. If we had loved.	
If thou had loved,	2. If ye had loved,	
If you had loved.	If you had loved.	
If he, &c. had loved.	3. If they had loved.	

*First future tense.*

Auxiliaries *shall* and *will*.

<i>Sing.</i>		<i>Plu.</i>
pers. If I shall love.	1. pers. If we shall love.	
If thou shall love,	2. If ye shall love,	
If you shall love.	If you shall love.	
If he, &c. shall love.	3. If they shall love.	

*Second future tense.*

Auxiliaries *shall have*, and *will have*.

<i>Sing.</i>		<i>Plu.</i>
pers. If I shall have loved.	1. pers. If we shall have loved.	

- |    |                                 |    |                          |
|----|---------------------------------|----|--------------------------|
| 2. | If thou shalt have<br>loved,    | 2. | If ye shall<br>loved,    |
|    | If you shall have<br>loved.     |    | If you shall<br>loved.   |
| 3. | If he, &c. shall<br>have loved. | 3. | If they shall<br>loved.* |

\* On a review of the verb, we see that it varies its term in some of the tenses and persons. This change is chiefly confined to the second and third persons singular of the indicative; and particularly, to the grave or solemn style. In colloquial or familiar style, we observe no change. The same is the case in the plural number.

In the second person of the present of the indicative, solemn style, the verb takes *st* or *est*; and in the third *th* or *eth*, as: *thou hast, thou lovest, thou teachest; he hath, he loveth, he teacheth*. In the colloquial or familiar style, the verb does not vary in the second person; and in the third person, it ends in *s*, as: *he loves, he teaches, he does*.

The termination *eth* is sometimes contracted into *th*, to prevent the addition of a syllable to the verb, as: *doeth, doth*.

The indefinite, in the second person singular of the indicative, in the grave style, ends in *est*, as: *thou taughtest, thou lovedest, thou heardst, thou didst*. But in those verbs, where the sound of *st* will unite with the next syllable of the verb, the vowel is omitted, as: *thou loved, thou heardst, thou didst*. This prevents the addition of a syllable to the verb.

In those tenses, which require the auxiliaries, the auxiliary is varied, the principal verb remaining the same.

The auxiliaries *mayst, mightst, &c.* appear to have been contracted from *mayest, mightest, &c.* for the reasons above mentioned.

I would recommend the pupil to conjugate the verb with all the auxiliaries, in its own proper tense and mode. This is a very useful exercise; and will soon lead him into a knowledge of the various modifications of the verb, to express different actions, or events.

Those tenses, which are formed of the principal verb and an auxiliary, are called simple tenses, as: *I love, I loved*. Those which require an auxiliary to form them, are called compound tenses, as: *I have loved, I shall or will love, I may love, I might love, &c.* But even these are to be considered only as different forms, or modifications of the same verb.

All regular verbs are conjugated like the verb *love*.

In our language the grave or solemn style differs from the colloquial and familiar, in the form of expression. The pronoun *thou* is used in the grave style, and *you* in the familiar and colloquial.

*Infinitive mode.*

*Present.* To love.

*Perfect.* To have loved.

*Participles.*

*Present.* Loving. *Perfect.* loved. *Comp. perf.* having loved.

There is also a difference in the termination of the verb, or auxiliary, except in some instances in the subjunctive mode.

In the plural number, *ye* is in the grave style, and *you* in the colloquial. I would recommend the teacher, to accustom the pupil to this distinction of style, and let him conjugate the verb with the pronouns proper to each.

The imperative mode has only the second person singular and plural. For commands can be given only in the second person; they cannot be made to the first person or speaker, nor can they be given to the third person, unless through the second person.

The expressions, *let me love, let him love, let us love, let them love*, are not in this mode, properly speaking. The verb *let* is in the imperative: the pronouns are governed in the objective case by it, and *love* is in the infinitive mode. The expression may be resolved thus: *Let, or permit, thou me to love, &c.*

There is considerable diversity of opinion upon the subjunctive mode, and the question is by no means settled. Some doubt the existence of any such mode, separate and distinct from the indicative and potential. Others make it of a very limited extent, chiefly applicable to the present, and indefinite tenses of the verb *am* or *be*. Some again assign to it a double form, thus: *If I am, if thou art, if he is:* and, *If I be, if thou be, if he be, &c.*

Mr. Murray considers the subjunctive mode to consist principally in the condition or contingency expressed, or implied, whether that be done under the form of the indicative, or potential mode. Mr. Webster is nearly of the same opinion. He observes that by prefixing the word *if, though, unless, &c.* to the potential mode, it becomes conditional without changing any of its forms, and may express contingency. When this takes place, he would call it, for the sake of distinction, the *conditional potential*. The same gentleman considers the subjunctive mode to differ in form, in no respect, from the indicative, with the addition of the word expressing the contingency, as: *If I love, if thou lovest, if he loves, &c.* and yet he acknowledges it to exist in some of its parts.

I have no doubt of the existence of a subjunctive, or (as it may with more propriety be termed) a conjunctive mode in the language. I believe the same to be the general opinion. It is very true, we find the words expressing contingency sometimes connected with the indicative and potential forms of the verb; but this does not prove the non-existence of another mode, to wit; a subjunctive,

The conjugation of the intransitive verbs *am* or *be*, in the modes and tenses.

*Principal parts.*

<i>Pres.</i>	<i>Indef.</i>	<i>perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>
I am.	I was.	been.	being.	having been.

*Indicative mode.*

*Present tense.*

<i>Sing.</i>	<i>Plu.</i>
1. pers. I am.	1. pers. We are.
2. Thou art,	2. Ye are,
You are.	You are.
3. He, she or it is.	3. They are.

*Indefinite tense.*

<i>Sing.</i>	<i>Plu.</i>
1. pers. I was.	1. pers. We were.
2. Thou wast,	2. Ye were,

or rather **conjunctive**. The same irregularity is found in the Latin and Greek. The correspondent particles in those languages are often found with the indicative mode; but no one will deny the existence of a subjunctive mode on this account.

It may be considered a general rule, that when a verb is expressed under a contingency, and connected or joined to another on which it has dependence, that verb *should* be put in the subjunctive mode, thus: I will respect him, *though he chide me: were good*, he would be happy. Here the verbs *chide* and *were* are in the subjunctive mode or form of the verb. ¶ See syntactical conjunctions.

I have given an example of this mode in all its tenses and persons. This is done with all due deference to the opinions of others. In our language, as in every other living language, there are irregularities; but it should be the object of the grammarian to diminish them, as far as may be done, and to reduce its principal system and rule.

It would be a very useful exercise to vary the verb through its tenses and persons of this mode, with the conjunctions, *though*, *unless*, *except*, or any others that express contingency, as: *thou love, though thou love, though he love, &c. unless I favor, unless I favor, unless he favor, &c. If I write, if thou write, if he write, &c.* I would recommend the pupil to pay particular regard to the form of the verb in writing and speaking.

- |    |              |    |            |
|----|--------------|----|------------|
|    | You was.     |    | You were.  |
| 3. | He, &c. was. | 3. | They were. |

*Perfect tense.*

- | <i>Sing.</i> |                                    | <i>Plu.</i> |                                 |
|--------------|------------------------------------|-------------|---------------------------------|
| 1. pers.     | I have been.                       | 1. pers.    | We have been.                   |
| 2.           | Thou hast been,<br>You have been.  | 2.          | Ye have been,<br>You have been. |
| 3.           | He, &c. hath been,<br>—— has been. | 3.          | They have been.                 |

*Pluperfect tense.*

- | <i>Sing.</i> |                                   | <i>Plu.</i> |                               |
|--------------|-----------------------------------|-------------|-------------------------------|
| 1. pers.     | I had been.                       | 1. pers.    | We had been.                  |
| 2.           | Thou hadst been,<br>You had been. | 2.          | Ye had been,<br>You had been. |
| 3.           | He, &c. had been.                 | 3.          | They had been.                |

*First future tense.*

*Auxiliaries shall and will.*

- | <i>Sing.</i> |                                 | <i>Plu.</i> |                               |
|--------------|---------------------------------|-------------|-------------------------------|
| 1. pers.     | I shall be.                     | 1. pers.    | We shall be.                  |
| 2.           | Thou shalt be,<br>You shall be. | 2.          | Ye shall be,<br>You shall be. |
| 3.           | He, &c. shall be.               | 3.          | They shall be.                |

*Second future tense.*

*Auxiliaries shall have, and will have.*

- | <i>Sing.</i> |   | <i>Plu.</i> |  |
|--------------|---|-------------|--|
| 1. pers.     | I shall have been.                                  | 1. pers.    | We shall have been                             |
| 2.           | Thou shalt have<br>been,<br>You shall have<br>been. | 2.          | Ye shall have been,<br>You shall have<br>been. |
| 3.           | He, &c. shall have<br>been.                         | 3.          | They shall have<br>been.                       |

*Imperative mode.*

- | <i>Sing.</i> |                            | <i>Plu.</i> |                     |
|--------------|----------------------------|-------------|---------------------|
| 2. pers.     | Be thou, or do thou<br>be, | 2. pers.    | Be ye, or do ye be, |

Be you, or do you  
be.

Be you, or do y  
be.

*Potential mode.*

*Present tense.*

Auxiliaries *may, can* and *must*.

*Sing.*

*Plu.*

- |                                  |                              |
|----------------------------------|------------------------------|
| 1. pers. I may be.               | 1. pers. We may be.          |
| 2. Thou mayst be,<br>You may be. | 2. Ye may be,<br>You may be. |
| 3. He, she or it may<br>be.      | 3. They may be.              |

*Indefinite tense.*

Aux. *might, could, would* and *should*.

*Sing.*

*Plu.*

- |                                      |                                  |
|--------------------------------------|----------------------------------|
| 1. pers. I might be.                 | 1. pers. We might be,            |
| 2. Thou mightst be,<br>You might be. | 2. Ye might be,<br>You might be. |
| 3. He, she or it might<br>be.        | 3. They might be.                |

*Perfect tense.*

Aux. *may have, can have* and *must have*.

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. pers. I may have been,                            | 1. pers. We may have been                      |
| 2. Thou mayst have<br>been,<br>You may have<br>been. | 2. Ye may have been<br><br>You may ha<br>been. |
| 3. He, she or it may<br>have been.                   | 3. They may ha<br>been.                        |

*Pluperfect tense.*

Aux. *might have, could have, would have* and *should have*.

*Sing.*

*Plu.*

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. pers. I might have been.   | 1. pers. We might ha<br>been. |
| 2. Thou mightst have<br>been, | 2. Ye might ha<br>been,       |

- |    |                                   |    |                          |
|----|-----------------------------------|----|--------------------------|
|    | You might have<br>been.           |    | You might have<br>been.  |
| 3. | He, she or it might<br>have been. | 3. | They might have<br>been. |

*Subjunctive mode.*

*Present tense.*

- |          | <i>Sing.</i>         |          | <i>Plu.</i>      |
|----------|----------------------|----------|------------------|
| 1. pers. | If I be.             | 1. pers. | If <b>we</b> be. |
| 2.       | If thou be,          | 2.       | If <b>ye</b> be, |
|          | If you be.           |          | If you be.       |
| 3.       | If he, she or it be. | 3.       | If they be.      |

*Indefinite tense.*

- |          | <i>Sing.</i>     |          | <i>Plu.</i>        |
|----------|------------------|----------|--------------------|
| 1. pers. | If I were.       | 1. pers. | If <b>we</b> were. |
| 2.       | If thou wert,    | 2.       | If <b>ye</b> were, |
|          | If you were.     |          | If you were.       |
| 3.       | If he, &c. were. | 3.       | If they were.      |

*Perfect tense.*

- |          | <i>Sing.</i>             |          | <i>Plu.</i>             |
|----------|--------------------------|----------|-------------------------|
| 1. pers. | If I have been.          | 1. pers. | If <b>we</b> have been. |
| 2.       | If thou have been,       | 2.       | If <b>ye</b> have been, |
|          | If you have been.        |          | If you have been.       |
| 3.       | If he, &c. have<br>been. | 3.       | If they have been.      |

*Pluperfect tense.*

- |          | <i>Sing.</i>         |          | <i>Plu.</i>            |
|----------|----------------------|----------|------------------------|
| 1. pers. | If I had been.       | 1. pers. | If <b>we</b> had been. |
| 2.       | If thou had been,    | 2.       | If <b>ye</b> had been, |
|          | If you had been.     |          | If you had been.       |
| 3.       | If he, &c. had been. | 3.       | If they had been.      |

*First future tense.*

*Aux. shall and will.*

- |          | <i>Sing.</i>      |          | <i>Plu.</i>            |
|----------|-------------------|----------|------------------------|
| 1. pers. | If I shall be.    | 1. pers. | If <b>we</b> shall be. |
| 2.       | If thou shall be, | 2.       | If <b>ye</b> shall be, |



- |    |                            |    |                   |
|----|----------------------------|----|-------------------|
|    | If you shall be.           |    | If you shall be.  |
| 3. | If he, she or it shall be. | 3. | If they shall be. |

*Second future tense.*Aux. *shall have, and will have.*

- |          | <i>Sing.</i>  |          | <i>Plu.</i>                                       |
|----------|---|----------|---|
| 1. pers. | If I shall have been.                               | 1. pers. | If we shall have been.                            |
| 2.       | If thou shalt have been,<br>If you shall have been. | 2.       | If ye shall have been,<br>If you shall have been. |
| 3.       | If he, she or it shall have been.                   | 3.       | If they shall have been.                          |

*Infinitive mode.**Pres.*  
To be.*Perf.*  
To have been.*Participles.**Pres.*  
Being.*Perf.*  
Been.*Comp. perf.*  
Having been.

Let the pupil be required to give the principal parts of the following regular verbs, after the example of the verb *love*, and let him conjugate them through all the modes and tenses, with the auxiliaries proper to each. Let him take them through the subjunctive mode with the conjunctions *if, though, unless, except, &c.*

favor	remain	divide	repeat
limit	proceed	pronounce	neglect
appear	consider	respect	employ
combine	regard	join	confer
exhibit	attend	believe	enumerate
commit	offend	adore	form
perceive	supply	adorn	render
conjugate	conclude	distribute	induce
remark	command		

*Examples for parsing.*

This method of comparison is chiefly applicable to words of one syllable.

A noun is the name of any person, place or thing.

The acquisition of knowledge is one of the most honorable occupations of youth.

A man of integrity will never listen to any reasons against the dictates of his conscience.

In the path of life, no person is constantly regaled with flowers.

The school of experience teaches many useful lessons.

A participle is a word derived from a verb. Comfort those, who are in affliction.

Man's highest interest consists in virtue. Follow peace with all men.

Hear the counsel of thy father, and do not forsake his precepts, if they be just and good.

Despise not the poor man, because he is poor. Do not envy the rich man: but be content with thy fortune.

Happy is the man that findeth wisdom. Her ways are pleasant, and all her paths are peaceful. If thou exalt her, she will bring thee to honor.

Idleness will bring thee to poverty; but by industry and prudence, thou shalt have enough.

A prudent man foreseeth the evil, and hideth himself; but the thoughtless man goeth on, and is punished.

Train up a child in the way he should go, and when he is old, he will not depart from it.

It requires little discernment to discover the faults of others; but it requires much humility, to acknowledge our own.

The word of God contained in the bible has furnished all necessary rules to direct our conduct in life.

Pride exposes a man to many disappointments and mortifications.

It is the duty of every person to practice virtue, and to do justice to all men.

No age, or condition of life, is free from trouble and disappointment.

Vanity and presumption have ruined many a promising youth.

The American nation is great and flourishing. It has very extensive commerce.

Our parents and teachers are the persons, whom we should, in a particular manner, respect.

If our friend be in trouble, we, whom he knows and loves, may console him.

The scholar's diligence will secure the tutor's approbation. Vice and folly debase the mind.

The misfortune did happen; but we hoped, and endeavored, to prevent it.

We should always prepare for the worst, and hope for the best.

From whom was that information received? To whom do those fine fields belong?

If we contend about trifles, and violently maintain our opinion, we shall gain few friends.

If you acquire knowledge, good manners, and virtue you will secure the esteem, and good will of every person.

Though I be not so good a scholar as he is, I am, perhaps, equally studious.

She is more talkative and lively than her sister is, but she is not so well informed.

Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind, illuminated by piety and virtue.

Look around you with an attentive eye, and examine characters well before you connect yourself too closely with any one, who may court your society. The true honor of man does not consist in the multitude of his riches, or in the elevation of his rank: for experience shows that the worthless and contemptible man may possess these as well as the honorable and deserving.

### Questions.

What do you mean by the conjugation of a verb?

What part of the verb may be considered its *theme*? What do you mean by the word *theme*?

What are the principal parts of the verb? Will you give me the principal parts of the verb *love*?

In how many modes is the auxiliary *do* used? Is its use confined to the present tense?

In what tense is *did* used? In what modes is it used?

In what modes and tenses is *have* used as an auxiliary?

In what is *had* used?

In what modes and tenses are *shall* and *will* used?

Is there any difference in the meaning of these auxiliaries, in the several persons?

What does *will* imply in the first person?

What does it imply in the second and third persons?

What does *shall* imply in the first person?

What in the second and third persons?

What is the reason that the imperative mode has only the present tense?

Why is it that it has only the second person in each number?

In what mode are *may*, *can* and *must* used? In what tenses of this mode?

In what mode are *might*, *could*, *would* and *should* used?—And in what tenses?

Do they sometimes convey an allusion to the present time?

Has the potential properly any future tense?

What do you understand by the subjunctive?

Is it necessary that the word expressing the contingency be always expressed?

Is the verb in this mode always connected with another verb?

Is there any dependence necessarily subsisting between them?

Can you give an example?

How many tenses has the infinitive mode?

What are participles?

How are they formed?

How are the modes and tenses of our verbs chiefly formed?

What are those tenses called, which are formed by the auxiliaries?

When the auxiliary is not used, what is the tense called?

Can you mention the simple tenses?

How is the indefinite formed?

In what person does the verb undergo a change in termination?

How does it end in the second person singular of the present of the indicative, in the solemn style?—How in the familiar?

How does it end in the third person?

How does it end in this person in the familiar style?

Has the verb any change in the plural in either style?

When the auxiliary *do* is used, does the principal verb undergo any change?

Why are the terminations *est* and *eth* sometimes contracted into *st* and *th*?

In what circumstances may they be so contracted?

If any of the auxiliaries be used, and the verb be required to undergo a change to express either mode or tense, does the auxiliary always suffer that change?

May all regular verbs be conjugated after the example of verb *love*?

Our language possesses a considerable degree of versatility, or power of adapting itself to the various kinds of style, and modes or forms of expression. This is one of its excellences.

The action expressed by the words, *I love*, may be expressed with equal propriety by the phrase, *I am loving*; and, in some instances, it is more expressive and significant. This form of the verb is made by adding the present participle of the verb, to the verb *am* or *be*, through a variety of number, person, mode and tense, thus: *I am loving—thou art loving—you are loving—he is loving*. This may be denominated the compound form of the verb. Murray considers it a certain form of the active verb; G. Brown calls it the compound form of the verb.

*Indicative mode.*

*Present tense.*

<i>Sing.</i>	<i>Plu.</i>
1. I am loving.	1. We are loving.
2. Thou art loving, You are loving.	2. Ye are loving, You are loving.
3. He, &c. is loving.	3. They are loving.

*Indefinite tense.*

<i>Sing.</i>	<i>Plu.</i>
1. I was loving.	1. We were loving.
2. Thou wast loving, You was loving.	2. Ye were loving, You were loving.
3. He, &c. was loving.	3. They were loving.

*Perfect tense.*

<i>Sing.</i>	<i>Plu.</i>
1. I have been loving.	1. We have been loving.
2. Thou hast been loving, You have been loving.	2. Ye have been loving, You have been loving.

3. He, &c. hath been loving,      3. They have been loving.  
       — has been loving.

*Pluperfect tense.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I had been loving.                              | 1. We had been loving.                         |
| 2. Thou hadst been loving,<br>You had been loving. | 2. Ye had been loving,<br>You had been loving. |
| 3. He, &c. had been loving.                        | 3. They had been loving.                       |

*First future tense.*

*Auxiliaries shall and will.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I shall be loving.                            | 1. We shall be loving.                         |
| 2. Thou shalt be loving,<br>You shall be loving. | 2. Ye shall be loving,<br>You shall be loving. |
| 3. He, &c. shall be loving.                      | 3. They shall be loving.                       |

*Second future tense.*

*Auxiliaries shall have and will have.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I shall have been loving.   | 1. We shall have been lov-<br>ing.                                     |
| 2. Thou shalt have been<br>loving,<br>You shall have been lov-<br>ing. | 2. Ye shall have been lov-<br>ing,<br>You shall have been lov-<br>ing. |
| 3. He, &c. shall have been<br>loving.                                  | 3. They shall have been<br>loving.                                     |

*Imperative mode.*

*Sing.*

*Plu.*

- |   |   |
|---|---|
| 2. Be thou loving, or do<br>thou be loving,<br>Be you loving, or do you<br>be loving. | 2. Be ye loving, or do ye<br>be loving,<br>Be you loving, or do you<br>be loving. |
|---|---|

*Potential mode.**Present tense.*Auxiliaries *may, can* and *must*.*Sing.**Plu.*

- |  |  |
|--|--|
| 1. I may be loving.                            | 1. We may be loving.                       |
| 2. Thou mayst be loving,<br>You may be loving. | 2. Ye may be loving,<br>You may be loving. |
| 3. He, &c. may be loving.                      | 3. They may be loving.                     |

*Indefinite tense.*Auxiliaries *might, could, would, and should*.*Sing.**Plu.*

- |  |  |
|--|--|
| 1. I might be loving.                              | 1. We might be loving.                         |
| 2. Thou mightst be loving,<br>You might be loving. | 2. Ye might be loving,<br>You might be loving. |
| 3. He, &c. might be loving.                        | 3. They might be loving.                       |

*Perfect tense.*Auxiliaries *may have, can have, and must have*.*Sing.**Plu.*

- |  |  |
|--|--|
| 1. I may have been loving.   | 1. We may have been lov-<br>ing.                                   |
| 2. Thou mayst have been<br>loving,<br>You may have been lov-<br>ing. | 2. Ye may have been lov-<br>ing,<br>You may have been lov-<br>ing. |
| 3. He, &c. may have been<br>loving.                                  | 3. They may have been lov-<br>ing.                                 |

*Pluperfect tense.*Auxiliaries *might have, could have, would have, and should have*.*Sing.**Plu.*

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. I might have been lov-<br>ing.    | 1. We might have been lov-<br>ing. |
| 2. Thou mightst have been<br>loving, | 2. Ye might have been lov-<br>ing, |

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| You might have been<br>loving.        | You might have been<br>loving.     |
| 3. He, &c. might have been<br>loving. | 3. They might have been<br>loving. |

*Subjunctive mode.*

*Present tense.*

- | <i>Sing.</i>                               | <i>Plu.</i>                              |
|--|--|
| 1. If I be loving.                         | 1. If we be loving,                      |
| 2. If thou be loving,<br>If you be loving. | 2. If ye be loving,<br>If you be loving. |
| 3. If he, &c. be loving.                   | 3. If they be loving.                    |

*Indefinite tense.*

- | <i>Sing.</i>                                   | <i>Plu.</i>                                  |
|--|--|
| 1. If I were loving.                           | 1. If we were loving.                        |
| 2. If thou wert loving,<br>If you were loving. | 2. If ye were loving,<br>If you were loving. |
| 3. If he, &c. were loving.                     | 3. If they were loving.                      |

*Perfect tense.*

- | <i>Sing.</i>   | <i>Plu.</i>  |
|--|--|
| 1. If I have been loving.                                | 1. If we have been loving.                             |
| 2. If thou have been loving,<br>If you have been loving. | 2. If ye have been loving,<br>If you have been loving. |
| 3. If he, &c. have been lov-<br>ing.                     | 3. If they have been loving.                           |

*Pluperfect tense.*

- | <i>Sing.</i>   | <i>Plu.</i>  |
|--|--|
| 1. If I had been loving.                               | 1. If we had been loving.                            |
| 2. If thou had been loving,<br>If you had been loving. | 2. If ye had been loving,<br>If you had been loving. |
| 3. If he, &c. had been lov-<br>ing.                    | 3. If they had been loving.                          |

*First future tense.*  
*Auxiliaries shall and will.*

- | <i>Sing.</i>   | <i>Plu.</i>  |
|--|--|
| 1. If I shall be loving.                               | 1. If we shall be loving.                            |
| 2. If thou shall be loving,<br>If you shall be loving. | 2. If ye shall be loving,<br>If you shall be loving. |
| 3. If he, &c. shall be loving.                         | 3. If they shall be loving.                          |



*Second future tense.*Aux. *shall have* and *will have*.*Sing.**Plu.*

- |  |  |
|--|--|
| 1. If I shall have been loving.                                      | 1. If we shall have been loving.                                   |
| 2. If thou shall have been loving,<br>If you shall have been loving. | 2. If ye shall have been loving,<br>If you shall have been loving. |
| 3. If he, &c. shall have been loving.                                | 3. If they shall have been loving.                                 |

*Infinitive mode.**Pres.**Perf.*

To be loving.

To have been loving.

*Participles.**Pres.**Perf.**Comp. perf.*

Being loving.

Been loving.

Having been loving.

In like manner, let the pupil conjugate the following, through the modes and tenses.

I am reading.	I am sleeping.	I am seeking.
I am sitting.	I am running.	I am ruling.
I am writing.	I am teaching.	I am commanding.
I am learning.	I am hearing.	I am hoping.
I am fearing.	I am riding.	I am believing.*

Passive verbs are formed by adding the perfect participle of transitive verbs to the verb *am* or *be*, through all its changes of number, person, mode and tense, as: *I am loved, I was taught, I shall be taught, &c.*

The passive verb is conjugated in the following manner.

*Indicative mode.**Present tense.**Sing.**Plu.*

1. I am loved.

1. We are loved.

\* In parsing, we may construe the participle by itself, and consider *am* or *be* and its parts as the verb; or rather the whole may be considered the compound form of the transitive or active verb, and taken together.

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 2. Thou art loved,<br>You are loved. | 2. Ye are loved,<br>You are loved. |
| 3. He, &c. is loved.                 | 3. They are loved.                 |

*Indefinite tense.*

- | <i>Sing.</i>                          | <i>Plu.</i>                          |
|---------------------------------------|--------------------------------------|
| 1. I was loved.                       | 1. We were loved.                    |
| 2. Thou wast loved,<br>You was loved. | 2. Ye were loved,<br>You were loved. |
| 3. He, &c. was loved.                 | 3. They were loved.                  |

*Perfect tense.*

- | <i>Sing.</i>                                     | <i>Plu.</i>                                    |
|--|--|
| 1. I have been loved.                            | 1. We have been loved.                         |
| 2. Thou hast been loved,<br>You have been loved. | 2. Ye have been loved,<br>You have been loved. |
| 3. He, &c. hath been loved.                      | 3. They have been loved.                       |
| — has been loved.                                |  |

*Pluperfect tense.*

- | <i>Sing.</i>                                     | <i>Plu.</i>                                  |
|--|--|
| 1. I had been loved.                             | 1. We had been loved.                        |
| 2. Thou hadst been loved,<br>You had been loved. | 2. Ye had been loved,<br>You had been loved. |
| 3. He, &c. had been loved.                       | 3. They had been loved.                      |

*First future tense.*

*Auxiliaries shall and will.*

- | <i>Sing.</i>                                   | <i>Plu.</i>                                  |
|--|--|
| 1. I shall be loved.                           | 1. We shall be loved.                        |
| 2. Thou shalt be loved,<br>You shall be loved. | 2. Ye shall be loved,<br>You shall be loved. |
| 3. He, &c. shall be loved.                     | 3. They shall be loved.                      |

*Second future tense.*

*Auxiliaries shall have and will have.*

- | <i>Sing.</i>                | <i>Plu.</i>                  |
|-----------------------------|------------------------------|
| 1. I shall have been loved. | 1. We shall have been loved. |
|                             | ed.                          |

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 2. Thou shalt have been loved,    | 2. Ye shall have been ed,      |
| You shall have been loved.        | You shall have been ed.        |
| 3. He, &c. shall have been loved. | 3. They shall have been loved. |

*Imperative mode.*

- |  |                                 |
|--|---------------------------------|
| <i>Sing.</i>                           | <i>Plu.</i>                     |
| 2. Be thou loved, or do thou be loved, | 2. Be ye loved, or do be loved, |
| Be you loved, or do you be loved.      | Be you loved, or do be loved.   |

*Potential mode.**Present tense.**Auxiliaries may, can, and must.*

- |   |                                       |
|---|---------------------------------------|
| <i>Sing.</i>                              | <i>Plu.</i>                           |
| 1. I may be loved.                        | 1. We may be loved.                   |
| 2. Thou mayst be loved, You may be loved. | 2. Ye may be loved, You may be loved. |
| 3. He, &c. may be loved.                  | 3. They may be loved.                 |

*Indefinite tense.**Auxiliaries might, could, would, and should.*

- |   |   |
|---|---|
| <i>Sing.</i>                                  | <i>Plu.</i>                               |
| 1. I might be loved.                          | 1. We might be loved.                     |
| 2. Thou mightst be loved, You might be loved. | 2. Ye might be loved, You might be loved. |
| 3. He, &c. might be loved.                    | 3. They might be loved.                   |

*Perfect tense.**Auxiliaries may have, can have, and must have.*

- |   |  |
|---|--|
| <i>Sing.</i>  | <i>Plu.</i>                                      |
| 1. I may have been loved.                               | 1. We may have been ed.                          |
| 2. Thou mayst have been loved, You may have been loved. | 2. Ye may have been loved, You may have been ed. |

3. He, &c. may have been loved.      9. They may have been loved.

*Pluperfect tense.*

Auxiliaries *might have, could have, would have, and should have.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I might have been loved.                                    | 1. We might have been loved.                               |
| 2. Thou mightst have been loved,<br>You might have been loved. | 2. Ye might have been loved,<br>You might have been loved. |
| 3. He, &c. might have been loved.                              | 3. They might have been loved.                             |

*Subjunctive mode.*

*Present tense.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. If I be loved.                        | 1. If we be loved.                     |
| 2. If thou be loved,<br>If you be loved. | 2. If ye be loved,<br>If you be loved. |
| 3. If he, &c. be loved.                  | 3. If they be loved.                   |

*Indefinite tense.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. If I were loved.                          | 1. If we were loved.                       |
| 2. If thou wert loved,<br>If you were loved. | 2. If ye were loved,<br>If you were loved. |
| 3. If he, &c. were loved.                    | 3. If they were loved.                     |

*Perfect tense.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. If I have been loved.                               | 1. If we have been loved.                            |
| 2. If thou have been loved,<br>If you have been loved. | 2. If ye have been loved,<br>If you have been loved. |
| 3. If he, &c. have been loved.                         | 3. If they have been loved.                          |

*Pluperfect tense.*

*Sing.*

*Plu.*

- |                         |                          |
|-------------------------|--------------------------|
| 1. If I had been loved. | 1. If we had been loved. |
|-------------------------|--------------------------|

- |                               |                            |
|-------------------------------|----------------------------|
| 2. If thou had been loved,    | 2. If ye had been loved,   |
| If you had been loved.        | If you had been loved.     |
| 3. If he, &c. had been loved. | 3. If they had been loved. |

*First future tense.**Auxiliaries shall and will.*

- | <i>Sing.</i>                  | <i>Plu.</i>                |
|-------------------------------|----------------------------|
| 1. If I shall be loved.       | 1. If we shall be loved.   |
| 2. If thou shall be loved,    | 2. If ye shall be loved,   |
| If you shall be loved.        | If you shall be loved.     |
| 3. If he, &c. shall be loved. | 3. If they shall be loved. |

*Second future tense.**Auxiliaries shall have and will have.*

- | <i>Sing.</i>                        | <i>Plu.</i>                      |
|-------------------------------------|----------------------------------|
| 1. If I shall have been loved.      | 1. If we shall have been loved.  |
| 2. If thou will have been loved,    | 2. If ye shall have been loved,  |
| If you will have been loved.        | If you will have been loved.     |
| 3. If he, &c. will have been loved. | 3. If they will have been loved. |

*Infinitive mode.*

- | <i>Present.</i> | <i>Perfect.</i>     |
|-----------------|---------------------|
| To be loved.    | To have been loved. |

*Participles.*

- | <i>Present.</i> | <i>Perfect.</i> | <i>Comp. perf.</i>  |
|-----------------|-----------------|---------------------|
| Being loved.    | Loved.          | Having been loved.* |

\* The passive verb is made up of the perfect participle of the transitive verb, and the verb *am* or *be*, and its parts, as: *I am loved—I was loved—I have been loved.*

In all cases the auxiliary becomes a constituent part of the verb, and, with its principal, should be considered as forming one verb, as: *I shall or will love—I have loved—I may or can love, &c.* The principal use of the auxiliary is to point out, and ascertain the modes and tenses of the verb, and its various modifications.

Let the pupil conjugate the following verbs through all the modes and tenses, after the above example.

I am taught	I am sought	I am distinguished
I am governed	I am found	I am required
I am corrected	I am respected	I am ruled
I am discovered	I am separated	I am admitted

The irregular verb *teach* is conjugated in the following manner.

Principal parts.

*Pres. Indef. Perf. part. Pres. part. Com. part. Inf.*  
I teach I taught taught teaching having taught to teach.

*Indicative Mode.*

*Present Tense.*

<i>Sing.</i>	<i>Plu.</i>
1. I teach.	1. We teach.
2. Thou teachest, You teach.	2. Ye teach, You teach,
3. He, she or it teacheth, _____ teaches.	3. They teach.

With the auxiliary *do*.

1. I do teach.	1. We do teach.
2. Thou dost teach, You do teach.	2. Ye do teach, You do teach.
3. He, she or it, doth teach, _____ does teach.	3. They do teach.

*Indefinite tense.*

<i>Sing.</i>	<i>Plu.</i>
1. I taught.	1. We taught.
2. Thou taughtest, You taught.	2. Ye taught, You taught.
3. He, she or it taught.	3. They taught.

With the auxiliary *did*.

1. I did teach.	1. We did teach.
2. Thou didst teach,	2. Ye did teach,

- You did teach.                      You did teach.  
 3. He, she or it did teach.      3. They did teach.

*Perfect tense.*

- | <i>Sing.</i>  | <i>Plu.</i>                            |
|---|--|
| 1. I have taught.                                   | 1. We have taught.                     |
| 2. Thou hast taught,<br>You have taught.            | 2. Ye have taught,<br>You have taught, |
| 3. He, she, or it hath taught,<br>_____ has taught. | 3. They have taught.                   |

*Pluperfect tense.*

- | <i>Sing.</i>                             | <i>Plu.</i>                          |
|--|--------------------------------------|
| 1. I had taught.                         | 1. We had taught.                    |
| 2. Thou hadst taught,<br>You had taught. | 2. Ye had taught,<br>You had taught. |
| 3. He, she or it had taught.             | 3. They had taught.                  |

*First future tense.**Auxiliaries shall and will.*

- | <i>Sing.</i>                             | <i>Plu.</i>                            |
|--|--|
| 1. I shall teach.                        | 1. We shall teach.                     |
| 2. Thou shalt teach,<br>You shall teach. | 2. Ye shall teach,<br>You shall teach. |
| 3. He, she or it shall teach.            | 3. They shall teach.                   |

*Second future tense.**Aux. shall have, and will have.*

- | <i>Sing.</i>   | <i>Plu.</i>                                      |
|--|--|
| 1. I shall have taught.                              | 1. We shall have taught                          |
| 2. Thou shalt have taught,<br>You shall have taught. | 2. Ye shall have taught<br>You shall have taught |
| 3. He, she or it shall have taught.                  | 3. They shall have taught                        |

*Imperative mode.*

- | <i>Sing.</i>  | <i>Plu.</i>  |
|---|--|
| 2. Teach thou,<br>Or do thou teach:<br>Teach you, or do you<br>teach. | 2. Teach ye, or do ye te<br>Teach you, or do<br>teach. |

*Potential mode.*

*Present tense.*

Auxiliaries *may, can and must.*

*Sing.*

*Plu.*

- |  |                                    |
|--|------------------------------------|
| 1. I may teach.                        | 1. We may teach.                   |
| 2. Thou mayst teach,<br>You may teach. | 2. Ye may teach,<br>You may teach. |
| 3. He, &c. may teach.                  | 3. They may teach.                 |

*Indefinite tense.*

Aux. *might, could, would, and should.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I might teach.                          | 1. We might teach.                     |
| 2. Thou mightst teach,<br>You might teach. | 2. Ye might teach,<br>You might teach. |
| 3. He, &c. might teach.                    | 3. They might teach.                   |

*Perfect tense.*

Aux. *may have, can have, and must have.*

*Sing.*

*Plu.*

- |  |  |
|--|--|
| 1. I may have taught.                              | 1. We may have taught.                         |
| 2. Thou mayst have taught,<br>You may have taught. | 2. Ye may have taught,<br>You may have taught. |
| 3. He, &c. may have taught.                        | 3. They may have taught.                       |

*Pluperfect tense.*

Aux. *might have, could have, would have, and should have.*

*Sing.*

*Plu.*

- |   |  |
|---|--|
| 1. I might have taught.                                   | 1. We might have taught.                               |
| 2. Thou mightst have<br>taught,<br>You might have taught. | 2. Ye might have taught,<br><br>You might have taught. |
| 3. He, &c. might have<br>taught.                          | 3. They might have taught.                             |

*Subjunctive mode.*

*Present tense.*

*Sing.*

*Plu.*

- |                |                 |
|----------------|-----------------|
| 1. If I teach. | 1. If we teach. |
|----------------|-----------------|



- |                      |                   |
|----------------------|-------------------|
| 2. If thou teach,    | 2. If ye teach,   |
| If you teach.        | If you teach,     |
| 3. If he, &c. teach. | 3. If they teach. |

With the auxiliary *do*.

- |                         |                      |
|-------------------------|----------------------|
| 1. If I do teach.       | 1. If we do teach.   |
| 2. If thou do teach,    | 2. If ye do teach,   |
| If you do teach.        | If you do teach.     |
| 3. If he, &c. do teach. | 3. If they do teach. |

*Indefinite tense.*

- |                       |                    |
|-----------------------|--------------------|
| <i>Sing.</i>          | <i>Plu.</i>        |
| 1. If I taught.       | 1. If we taught.   |
| 2. If thou taught,    | 2. If ye taught,   |
| If you taught.        | If you taught.     |
| 3. If he, &c. taught. | 3. If they taught. |

With the auxiliary *did*.

- |                          |                       |
|--------------------------|-----------------------|
| 1. If I did teach.       | 1. If we did teach.   |
| 2. If thou did teach,    | 2. If ye did teach,   |
| If you did teach.        | If you did teach.     |
| 3. If he, &c. did teach. | 3. If they did teach. |

*Perfect tense.*

- |                            |                         |
|----------------------------|-------------------------|
| <i>Sing.</i>               | <i>Plu.</i>             |
| 1. If I have taught.       | 1. If we have taught.   |
| 2. If thou have taught,    | 2. If ye have taught,   |
| If you have taught.        | If you have taught.     |
| 3. If he, &c. have taught. | 3. If they have taught. |

*Pluperfect tense.*

- |                           |                        |
|---------------------------|------------------------|
| <i>Sing.</i>              | <i>Plu.</i>            |
| 1. If I had taught.       | 1. If we had taught.   |
| 2. If thou had taught,    | 2. If ye had taught,   |
| If you had taught.        | If you had taught.     |
| 3. If he, &c. had taught. | 3. If they had taught. |

*First future tense.*

Aux. *shall* and *will*.

- |                      |                       |
|----------------------|-----------------------|
| <i>Sing.</i>         | <i>Plu.</i>           |
| 1. If I shall teach. | 1. If we shall teach. |

- |   |  |
|---|--|
| 2 If thou shall teach,<br>If you shall teach. | 2. If ye shall teach,<br>If you shall teach. |
| 3. If he, &c. shall teach.                    | 3. If they shall teach.                      |

*Second future tense.*

*Aux. shall have and will have.*

- | <i>Sing.</i>   | <i>Plu.</i>  |
|--|--|
| 1. If I shall have taught.                                 | 1. If we shall have taught.                              |
| 2. If thou shall have taught,<br>If you shall have taught. | 2. If ye shall have taught,<br>If you shall have taught. |
| 3. If he, &c. shall have<br>taught.                        | 3. If they shall have taught.                            |

*Indefinite mode.*

- | <i>Pres.</i> | <i>Perf.</i>    |
|--------------|-----------------|
| To teach.    | To have taught. |

*Participles.*

- | <i>Pres.</i> | <i>Perf.</i> | <i>Comp. perf.</i> |
|--------------|--------------|--------------------|
| Teaching.    | Taught.      | Having taught.     |

*I am teaching*, the compound form of the verb, is varied like the example of the verb, *I am loving*, in all its modes and tenses: and the passive, *I am taught*, like the verb, *I am loved*. By the help of the preceding examples, and the table of the principal parts of the irregular verbs, any irregular verbs may be conjugated.

Any verb may be conjugated interrogatively by placing the nominative after the verb, or between the auxiliary and the principal verb, after the following example.

*Indicative mode.*

*Present tense.*

- | <i>Sing.</i>    | <i>Plu.</i> |
|-----------------|-------------|
| 2. Lovest thou? | 2. Love ye? |

With the auxiliary *do*:

- |                    |                |
|--------------------|----------------|
| 1. Do I love?      | 1. Do we love? |
| 2. Dost thou love? | 2. Do ye love? |

- |                             |                  |
|-----------------------------|------------------|
| Do you love?                | Do you love?     |
| 3. Doth he, she or it love? | 3. Do they love? |
| Does he, &c. love?          |                  |

*Indefinite tense.*

- |                  |             |
|------------------|-------------|
| <i>Sing.</i>     | <i>Plu.</i> |
| 2. Lovedst thou? | 2. Loved y  |

With the auxiliary *did*.

- |                      |                   |
|----------------------|-------------------|
| 1. Did I love?       | 1. Did we love?   |
| 2. Didst thou love?  | 2. Did ye love?   |
| Did you love?        | Did you love?     |
| 3. Did he, &c. love? | 3. Did they love? |

*Perfect tense.*

- |                       |                     |
|-----------------------|---------------------|
| <i>Sing.</i>          | <i>Plu.</i>         |
| 1. Have I loved?      | 1. Have we loved?   |
| 2. Hast thou loved?   | 2. Have ye loved?   |
| Have you loved?       | Have you loved?     |
| 3. Has he, &c. loved? | 3. Have they loved? |

*Pluperfect tense.*

- |                       |                    |
|-----------------------|--------------------|
| <i>Sing.</i>          | <i>Plu.</i>        |
| 1. Had I loved?       | 1. Had we loved?   |
| 2. Hadst thou loved?  | 2. Had ye loved?   |
| Had you loved?        | Had you loved?     |
| 3. Had he, &c. loved? | 3. Had they loved? |

*First future tense.*Auxiliaries *shall* and *will*.

- |                        |                     |
|------------------------|---------------------|
| <i>Sing.</i>           | <i>Plu.</i>         |
| 1. Shall I love?       | 1. Shall we love?   |
| 2. Shalt thou love?    | 2. Shall ye love?   |
| Shall you love?        | Shall you love?     |
| 3. Shall he, &c. love? | 3. Shall they love? |

*Second future tense.*Auxiliaries *shall have*, and *will have*.

- |                        |                        |
|------------------------|------------------------|
| <i>Sing.</i>           | <i>Plu.</i>            |
| 1. Shall I have loved? | 1. Shall we have loved |

- |                              |                           |
|------------------------------|---------------------------|
| 2. Shalt thou have loved?    | 2. Shall ye have loved?   |
| Shall you have loved?        | Shall you have loved?     |
| 3. Shall he, &c. have loved? | 3. Shall they have loved? |

*Potential mode.*

*Present tense.*

Auxiliaries *may, can, and must.*

- | <i>Sing.</i>         | <i>Plu.</i>       |
|----------------------|-------------------|
| 1. May I love?       | 1. May we love?   |
| 2. Mayst thou love?  | 2. May ye love?   |
| May you love?        | May you love?     |
| 3. May he, &c. love? | 3. May they love? |

*Indefinite tense.*

Auxiliaries *might, could, would, and should.*

- | <i>Sing.</i>           | <i>Plu.</i>         |
|------------------------|---------------------|
| 1. Might I love?       | 1. Might we love?   |
| 2. Mightst thou love?  | 2. Might ye love?   |
| Might you love?        | Might you love?     |
| 3. Might he, &c. love? | 3. Might they love? |

*Perfect tense.*

Auxiliaries *may have, can have, and must have.*

- | <i>Sing.</i>               | <i>Plu.</i>             |
|----------------------------|-------------------------|
| 1. May I have loved?       | 1. May we have loved?   |
| 2. Mayst thou have loved?  | 2. May ye have loved?   |
| May you have loved?        | May you have loved?     |
| 3. May he, &c. have loved? | 3. May they have loved? |

*Pluperfect tense.*

Auxiliaries *might have, could have, would have, and should have.*

- | <i>Sing.</i>                 | <i>Plu.</i>               |
|------------------------------|---------------------------|
| 1. Might I have loved?       | 1. Might we have loved?   |
| 2. Mightst thou have loved?  | 2. Might ye have loved?   |
| Might you have loved?        | Might you have loved?     |
| 3. Might he, &c. have loved? | 3. Might they have loved? |

The compound form of the verb may be conjugated in-

terrogatively, by placing the nominative between the part of the verb, or after the auxiliary and the verb, as in the following example.

*Indicative mode.*

*Present tense.*

<i>Sing.</i>	<i>Plu.</i>
1. Am I loving?	1. Are we loving?
2. Art thou loving?	2. Are ye loving?
Are you loving?	Are you loving?
3. Is he, &c. loving?	3. Are they loving?

*Indef. tense.* Was I loving? wast thou loving? &c.

*Perf. tense.* Have I been loving? hast thou been loving? &c.

*Plup. tense.* Had I been loving? hadst thou been loving? &c.

*F. fu. tense.* Shall I be loving? shalt thou be loving? &c.

*S. fu. tense.* Shall I have been loving? &c.

*Potential mode.*

*Pres. tense.* May I be loving? mayst thou be loving? &c.

*Indef. tense.* Might I be loving? mightst thou be loving? &c.

*Perf. tense.* May I have been loving? &c.

*Plup. tense.* Might I have been loving? &c.

The passive verb may be conjugated interrogatively in the following manner.

*Indicative mode.*

*Present tense.*

<i>Sing.</i>	<i>Plu.</i>
1. Am I loved?	1. Are we loved?
2. Art thou loved?	2. Are ye loved?
Are you loved?	Are you loved?
3. Is he, &c. loved?	3. Are they loved?

*Indef. tense.* Was I loved? wast thou loved? &c.

*Perf. tense.* Have I been loved? hast thou been loved? &c.

*Plup. tense.* Had I been loved? hadst thou been loved? &c.

*F. fu. tense.* Shall I be loved? shalt thou be loved? &c.

*S. fu. tense.* Shall I have been loved? &c.

*Potential mode.*

*Present tense.*

Auxiliaries *may, can, and must.*

*Sing.*

*Plu.*

- |                          |                       |
|--------------------------|-----------------------|
| 1. May I be loved?       | 1. May we be loved?   |
| 2. Mayst thou be loved?  | 2. May ye be loved?   |
| May you be loved?        | May you be loved?     |
| 3. May he, &c. be loved? | 3. May they be loved? |

*Indef. tense.* Might I be loved? &c.

*Perf. tense.* May I have been loved? &c.

*Plup. tense.* Might I have been loved? &c.

It may be observed that the verb is not used interrogatively in all its modes; and in the indicative present, the simple verb is rarely used beyond the second person singular and plural.

It would be a useful exercise for the pupil to conjugate the verb in all its forms or varieties, and with each of the auxiliaries.

The verb may be conjugated negatively, with the adverb *not*, in all its modes and tenses, thus: I do not love: thou dost not love: you do not love: he does not love, &c. so also in the interrogative form: Do I not love? dost thou not love? &c.

Let the pupil conjugate the following verbs after the above examples.

Learn,  
sing,  
read,  
write,  
run,

think,  
sit,  
study,  
play,  
sleep,

am taught,  
am ruled,  
am governed,  
am sent,  
am hurt.

## IRREGULAR VERBS.

An irregular verb is one, which does not form its indefinite tense, and its perfect participle, by the addition of *d* or *ed* to it: as, *I begin—I began—I knew—I knew—known*.

The following is a table of the irregular verbs as they are generally used, with their principal parts. Those marked with the letter *r* are also used as regular verbs, having the terminations *d*, or *ed*, in their indefinite tense, and perfect participle.

<i>Present.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I abide,	I abode,	abode,	abiding,	having abode,	to abide.
I am,	I was,	been,	being,	having been,	to be.
I arise,	I arose,	arisen,	arising,	having arisen,	to arise.
I awake,	I awoke, <i>r</i> .	awaked,	awaking,	having awaked,	to awake.
I bear,	I bore,	borne,	bearing,	having borne,	to bear.
I beat,	I beat,	beaten, or beat,	beating,	having beaten or beat,	to beat.
I begin,	I began,	begun,	beginning,	having begun,	to begin.
I bend,	I bent,	bent,	bending,	having bent,	to bend.
I bereave,	I bereft, <i>r</i> .	bereft, <i>r</i> .	bereaving,	having bereft,	to bereave.
I beseech,	I besought,	besought,	beseeching,	having besought,	to beseech.
I bid,	I bid, or bade,	bidden, or bid,	bidding,	having bidden, or bid,	to bid.
I bind.	I bound.	bound.	binding.	having bound,	to bind.

I breed,	I bred,	breeding,	having bred,	to breed.
I bring,	I brought,	bringing,	having brought,	to bring.
I build,	I built,	building,	having built,	to build.
I burst,	I burst,	bursting,	having burst,	to burst.
I buy,	I bought,	buying,	having bought,	to buy.
I cast,	I cast,	casting,	having cast,	to cast.
I catch,	I caught, r.	catching,	having caught,	to catch.
I chide,	I chid,	chidden, or chid,	having chidden or chid,	to chide.
I choose,	I chose,	choosing,	having chosen,	to choose.
I cleave,*	I clove, or cleft, cleft or cloven,	cleaving,	having cleft or cloven,	to cleave.
I cling,	I clung,	clinging,	having clung,	to cling.
I clothe,	I clothed,	clothing,	having clad,	to clothe.
I come,	I came,	coming,	having come,	to come.
I cost,	I cost,	costing,	having cost,	to cost.
I crow,	I crew, r.	crowing,	having crowed,	to crow.
I creep,	I crept,	creeping,	having crept,	to creep.
I cut,	I cut,	cutting,	having cut,	to cut.
I dare,*	I durst,	daring,	having dared,	to dare.
I deal,	I dealt, r.	dealing,	having dealt,	to deal.
I dig,	I dug, r.	digging,	having dug,	to dig.
I do,	I did,	doing,	having done,	to do.
I draw,	I drew,	drawing,	having drawn,	to draw.



<i>Pres.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I drive,	I drove,	driven,	driving,	having driven,	to drive.
I drink,	I drank,	drunk,	drinking,	having drunk,	to drink.
I dwell,	I dwelt, <i>r.</i>	dwelt, <i>r.</i>	dwelling,	having dwelt,	to dwell.
I eat,	I eat, or ate,	eaten,	eating,	having eaten,	to eat.
I fall,	I fell,	fallen,	falling,	having fallen,	to fall.
I feed,	I fed,	fed,	feeding,	having fed,	to feed.
I feel,	I felt,	felt,	feeling,	having felt,	to feel.
I fight,	I fought,	fought,	fighting,	having fought,	to fight.
I find,	I found,	found,	finding,	having found,	to find.
I flee,	I fled,	fled,	fleeing,	having fled,	to flee.
I fling,	I flung,	flung,	flinging,	having flung,	to fling.
I fly,	I flew,	flown,	flying,	having flown,	to fly.
I forget,	I forgot,	forgot, or for- gotten,	forgetting,	having forgot or for- gotten,	to forget.
I forsake,	I forsook,	forsaken,	forsaking,	having forsaken,	to forsake.
I freeze,	I froze,	frozen,	freezing,	having frozen,	to freeze.
I get,	I got,	got, or gotten,	getting,	having got,	to get.
I gild,	I gilt, <i>r.</i>	gilt, <i>r.</i>	gilding,	having gilt,	to gild.
I gird,	I girt, <i>r.</i>	girt, <i>r.</i>	girding,	having girt,	to gird.
I give,	I gave,	given,	giving,	having given,	to give.
I go,	I went,	gone,	going,	having gone,	to go.
I grave,	I graved,	graved,	graving,	having graved,	to grave.
I grind,	I ground,	ground,	grinding,	having ground,	to grind.

<i>Pres.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I grow,	I grew,	grown,	growing,	having grown,	to grow.
I have,	I had,	had,	having,	having had,	to have.
I hang,	I hung, r.	hung, r.	hanging,	having hung,	to hang.
I hear,	I heard,	heard,	hearing,	having heard,	to hear.
I hew,	I hewed,	hewn, r.	hewing,	having hewn,	to hew.
I hide,	I hid,	hidden, or hid,	hiding,	having hidden, or hid,	to hide.
I hit,	I hit,	hit,	hitting,	having hit,	to hit.
I hold,	I held,	held,	holding,	having held,	to hold.
I hurt,	I hurt,	hurt,	hurting,	having hurt,	to hurt.
I keep,	I kept,	kept,	keeping,	having kept,	to keep.
I knit,	I knit, r.	knit, r.	knitting,	having knit,	to knit.
I know,	I knew,	known,	knowing,	having known,	to know.
I lade,	I laded,	laden,	lading,	having laden,	to lade.
I lay,	I laid,	laid,	laying,	having laid,	to lay.
I lead,	I led,	led,	leading,	having led,	to lead.
I leave,	I left,	left,	leaving,	having left,	to leave.
I lend,	I lent,	lent,	lending,	having lent,	to lend.
I let,	I let,	let,	letting,	having let,	to let.
I lie,	I lay,	lain,	lying,	having lain,	to lie.
I load,	I loaded,	laden, r.	loading,	having laden,	to load.
I lose,	I lost,	lost,	losing,	having lost,	to lose.
I make,	I made,	made,	making,	having made,	to make.
I meet,	I met,	met,	meeting,	having met,	to meet.

<i>Pres.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I mow,	I mowed,	mown,	mowing,	having mown,	to mow.
I pay,	I paid,	paid,	paying,	having paid,	to pay.
I put,	I put,	put,	putting,	having put,	to put.
I read,	I read,	read,	reading,	having read,	to read.
I rend,	I rent,	rent,	rending,	having rent,	to rend.
I rid,	I rid,	rid,	riding,	having rid,	to rid.
I ride,	I rode,	rode, or ridden,	riding,	having rode, or ridden,	to ride.
I ring,	I rang or rung,	rung,	ringing,	having rung,	to ring.
I rise,	I rose,	risen,	rising,	having risen,	to rise.
I rive,	I rived,	riven,	riving,	having riven,	to rive.
I run,	I ran,	run,	running,	having run,	to run.
I saw,	I sawed,	sawn, r.	sawing,	having sawn,	to saw.
I say,	I said,	said,	saying,	having said,	to say.
I see,	I saw,	seen,	seeing,	having seen,	to see.
I seek,	I sought,	sought,	seeking,	having sought,	to seek.
I sell,	I sold,	sold,	selling,	having sold,	to sell.
I send,	I sent,	sent,	sending,	having sent,	to send.
I set,	I set,	set,	setting,	having set,	to set.
I shake,	I shook,	shaken,	shaking,	having shaken,	to shake.
I shape,	I shaped,	shaped or shapen,	shaping,	having shaped or shapen,	to shape.
I shave,	I shaved,	shaven, r.	shaving,	having shaven,	to shave.
I shear,	I sheared,	shorn,	shearing,	having shorn,	to shear.
I shed,	I shed,	shed,	shedding,	having shed,	to shed.

<i>Perf.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I shine,	I shone, <i>r.</i>	shone, <i>r.</i>	shining,	having shone,	to shine.
I show,	I showed,	shown,	showing,	having shown,	to show.
I shoe,	I shod,	shod,	shoeing,	having shod,	to shoe.
I shoot,	I shot,	shot,	shooting,	having shot,	to shoot.
I shrink,	I shrank,	shrank,	shrinking,	having shrunk,	to shrink.
I shred,	I shred,	shred,	shredding,	having shred,	to shred.
I shut,	I shut,	shut,	shutting,	having shut,	to shut.
I sing,	I sang, or sung,	sung,	singing,	having sung,	to sing.
I sink,	I sunk, or sank,	sunk,	sinking,	having sunk,	to sink.
I sit,	I sat,	sat,	sitting,	having sat,	to sit.
I slay,	I slew,	slain,	slaying,	having slain,	to slay.
I sleep,	I slept,	slept,	sleeping,	having slept,	to sleep.
I slide,	I slid,	slidden,	sliding,	having slidden,	to slide.
I sling,	I slung,	slung,	slinging,	having slung,	to sling.
I slink,	I slunk,	slunk,	slinking,	having slunk,	to slink.
I slit,	I slit, <i>r.</i>	slit, or slitted,	slitting,	having slit, or slitted,	to slit.
I smite,	I smote,	smitten,	smiting,	having smitten,	to smite.
I sow,	I sowed,	sown, <i>r.</i>	sowing,	having sown,	to sow.
I speak,	I spoke,	spoken,	speaking,	having spoken,	to speak.
I speed,	I sped,	sped,	speeding,	having sped,	to speed.
I spend,	I spent,	spent,	spending,	having spent,	to spend.
I spill,	I spilt, <i>r.</i>	spilt, <i>r.</i>	spilling,	having spilt,	to spill.
I spin,	I spun,	spun,	spinning,	having spun,	to spin.

<i>Perf.</i>	<i>Indef.</i>	<i>Perf. part.</i>	<i>Pres. part.</i>	<i>Comp. part.</i>	<i>Inf.</i>
I spit,	I spit, or spat,	spit, or spitten,	spitting,	having spit,	to spit.
I split,	I split,	split,	splitting,	having split,	to split.
I spread,	I spread,	spread,	spreading,	having spread,	to spread.
I spring,	I sprung, or sprang,	sprung,	springing,	having sprung,	to spring.
I stand,	I stood,	stood,	standing,	having stood,	to stand.
I steal,	I stole,	stolen,	stealing,	having stolen,	to steal.
I stick,	I stuck,	stuck,	sticking,	having stuck,	to stick.
I sting,	I stung,	stung,	stinging,	having stung,	to sting.
I stride,	I strode,	stridden,	striding,	having stridden,	to stride.
I strike,	I struck,	struck or stricken	striking,	having struck,	to strike.
I string,	I strung,	strung,	stringing,	having strung,	to string.
I strive,	I strove,	striven,	striving,	having striven,	to strive.
I swear,	I swore,	sworn,	swearing,	having sworn,	to swear.
I sweat,	I sweat, r.	sweat, r.	sweating,	having sweat,	to sweat.
I swell,	I swelled,	swollen,	swelling,	having swollen,	to swell.
I swim,	I swam, or swum,	swum,	swimming,	having swum,	to swim.
I take,	I took,	taken,	taking,	having taken,	to take.
I teach,	I taught,	taught,	teaching,	having taught,	to teach.
I tear,	I tore,	torn,	tearing,	having torn,	to tear.
I tell,	I told,	told,	telling,	having told,	to tell.
I think,	I thought,	thought,	thinking,	having thought,	to think.
I thrive,	I throve, r.	thriven,	thriving,	having thriven,	to thrive.

I thrust,	thrust,	having thrust,	to thrust.
I tread,	trodden,	having trodden,	to tread.
I wax,	waxen, <i>r</i> ,	having waxen,	to wax.
I wear,	worn,	having worn,	to wear.
I weave,	woven,	having woven,	to weave.
I weep,	wept,	having wept,	to weep.
I win,	won,	having won,	to win.
I wind,	wound,	having wound,	to wind.
I work,	wrought, <i>r</i> .	having wrought,	to work.
I wring,	wrung,	having wrung,	to wring.
I write,	written,	having written,	to write.

• To split. *Cleave*, to adhere or stick to, is regular. *Dare*, to challenge, is regular.

A defective verb is one, which wants some of the modes and tenses.

The words *ought*, *quoth* and *beware* are defective verbs.

*Ought* is thus varied.

*Indicative mode.*

*Present and Indefinite.*

<i>Sing.</i>	<i>Plu.</i>
1. I ought.	1. We ought.
2. Thou ought, You ought.	2. Ye ought, You ought.
3. He, &c. ought.	3. They ought.

*Quoth* is only used in the third person singular of the indefinite, and is nearly obsolete.

*Beware* is thus varied.

*Indicative Mode.*

*First future tense.*

*Auxiliaries shall and will.*

<i>Sing.</i>	<i>Plu.</i>
1. I shall beware.	1. We shall beware.
2. Thou shalt beware, You shall beware.	2. Ye shall beware, You shall beware.
3. He, &c. shall beware.	3. They shall beware.

*Imperative mode.*

<i>Sing.</i>	<i>Plu.</i>
2. Beware thou, or do thou beware.	2. Beware ye, or do ye be- ware.*

\* In the remaining modes it wants the preterite tenses. It wants also the participles.

Beside these, we have no other verbs, that may, perhaps, be called properly defective.

The auxiliaries *may*, *can*, *shall*, *will* and *must*, are commonly reckoned defective verbs. But they express no action, nor even a state or condition being; they, therefore, want the essential property of the verb. They are used only in connexion with the verb, for the purpose of expressing its various modifications.

The participle is a word derived from the verb, partaking of the properties of the verb, and of the adjective.

There are three participles, the present, the perfect, and the compound perfect, as: *loving, loved, having loved*.

The present participle is formed by adding *ing* to the verb, and implies a continuance of the action, passion, being, or state of being, and performs the office of the verb, as: I am desirous of *knowing him*. He *is reading* his lesson. He *is writing* his exercise.

The perfect participle is generally formed by adding *d* or *ed, t* or *n* to the verb, and implies a completion of the action, or affirmation of the verb, as: *loved, applauded, taught, seen*.

The compound participle is formed by prefixing the word *having* to the perfect participle, and implies a previous completion or finishing of the action, &c. expressed by the verb, as: *having finished* his business, he submitted it. This may be denominated the compound active participle.

The compound passive participle is formed by prefixing the word *being* to the perfect participle, as: *being admired and applauded*, he became vain.

Participles frequently become mere adjectives, and are susceptible of the degrees of comparison. They are to be considered adjectives, when they do not express the idea of time, but mere quality, and are susceptible of comparison, as: *a loving child—a moving spectacle—a heated imagination—a learned man*.

Participles sometimes become substantives, as: *the beginning—a good understanding—excellent writing—a judicious thought—judicial proceeding*.

The compound participle sometimes supplies the place of a noun, or performs the office of a noun, as: *the chance*.

There are no verbs that can properly be called impersonal in any language. We have one (namely) *methinks*, which is in imitation of the supposed impersonal verb of the Latins, but it has become obsolete: its use should be avoided both in speaking and writing. It is thus varied.

*Indicative mode.*

**Pres.** Methinks, for, it thinks me: that is, I think.

**Indef.** Methought, for, it thought me: that is, I thought.



cellor's *being attached* to the king secured his crown. The general's *having failed* in his enterprise occasioned his disgrace. His *being discovered* produced his ruin. John's *having been writing* a long time, wearied him.

The present participle becomes a noun, when preceded by an article, or a possessive adjective pronoun, as: These are the rules of grammar, by *the observing* of which, you may avoid mistakes. By *the preaching* of repentance—by *the continual mortifying* of our corrupt affections. This was a *betraying* of the trust confided to him. Much depends on *their observing* of the rule. Error will be the consequence of *their neglecting* of it.

These may very properly be denominated participial or verbal nouns.

### *Examples for parsing.*

Participles often become adjectives, and are construed before nouns: they then express quality.

Prepositions, when they do not govern an object, become adverbs.

In these examples for parsing, the different parts of speech, and their various modifications, should be defined.

The comparative degree can only be used in reference to two objects, or classes of objects. A pronoun must agree with its antecedent.

Fine writing is generally the effect of spontaneous thoughts, and a labored style.

Language is to the understanding, what a genteel motion is to the body. One person may be superior to another in understanding, and not have an equal dignity of expression.

Shining characters are not always the most agreeable ones. The mild radiance of the emerald is by no means less pleasing than the glare of the ruby.

The house of feasting too often becomes an avenue to the house of mourning. Short, to the licentious, is the interval between them.

Genuine virtue has a language that speaks to every heart throughout the world. It is a language, which is understood by all men.

The veil, which covers from our sight the events of succeeding years, is a veil woven by the hand of mercy.

Every man ought to be careful of his reputation. We may be displeased with a person without hating him.

Having finished his discourse, the assembly dispersed. He will not be pardoned, unless he repent.

If thou cast me off, I shall be miserable. I knew that thou wast not slow to hear. Those, who labor, should be rewarded. I saw your friend, who was here last winter; he is in good health.

You see the difficulties, with which I am surrounded. I am writing a letter, which I purpose to send by the next mail.

We must be temperate, if we would be healthy. If our desires be moderate, our wants will be few.

He will be detected, though he deny the fact. I have often been occupied with trifles. He is esteemed on account of his parents, and on his own.

Opportunities daily occur for strengthening ourselves in the habits of virtue.

The tutor, by instruction and discipline, lays the foundation of the pupil's future fame.

The path of virtue and piety, pursued with a firm and constant spirit, will assuredly lead to happiness. These persons are more oppressed than we are.

In preparing for another world, we must not neglect the concerns of this.

What is the reason of his dismissing of his servant so hastily? I remember its being reckoned a great exploit. Much will depend on the pupil's composing, but more on his reading, frequently.

His narrative, being composed upon such good authority, deserves credit.

The present tense of a verb represents the action or event as passing at the time, in which it is mentioned.

He would have gone with us, if we had invited him.

Having been abandoned by his friends, he became discouraged.

*Of the Adverb.*

The adverb is a part of speech connected with a verb,

an adjective, and sometimes with another adverb, to express time, place, degree, manner, quality, or some circumstance respecting it, as: He reads *well*—a *truly* good man—he writes *very* correctly.

Those adverbs, whose signification may be increased or diminished, are compared like adjectives, as: *soon, sooner, soonest: often, oftener, oftenest.*

These are irregularly compared: *well, better, best: ill or badly, worse, worst: little, less, least: much, more, most.*

Those adverbs, that end in *ly*, are compared by the adverbs *more* and *most*, *less* and *least*, as: *wisely, more wisely, most wisely: wisely, less wisely, least wisely.*

Adverbs are a numerous class of words in our language. In regard to signification, they may be arranged under the following heads:

1. Adverbs of *number*, as: *once, twice, thrice, &c.*
2. Adverbs of *order*, as: *first, secondly, thirdly, fourthly, &c.*
3. Adverbs of *place*, as: *here, there, where, elsewhere, nowhere, backward, forward, hence, thence, &c.*
4. Adverbs of *time*. These are divided into adverbs of *time present*, as: *now, to-day, &c.*; of *time past*, as: *already, before, lately, yesterday, hitherto, long ago, &c.*; of *time to come*, as: *to-morrow, hereafter, henceforth, by and by, presently, &c.*; of *time indefinite*, as: *after, sometimes, soon, seldom, weekly, always, when, again, never, ever, &c.*
5. Adverbs of *quantity*, as: *much, little, sufficiently, abundantly, &c.*
6. Adverbs of *manner and quality*. These are the most numerous in the language. They are generally formed from adjectives, by the addition of *ly*, as: *wisely, foolishly, ably, cheerfully, &c.*
7. Adverbs of *doubt*, as: *perhaps, possibly, peradventure, &c.*
8. Adverbs of *affirmation*, as: *verily, truly, certainly, indeed, yea, doubtless, &c.*
9. Adverbs of *negation*, as: *nay, no, not, not at all, &c.*
10. Adverbs of *interrogation*, as: *how, why, wherefore, whether, &c.*

11. Adverbs of *comparison*, as: more, most; better, best; worse, worst; less, least; very, almost, little, alike, &c.\*

• *Of the Preposition.*

Prepositions are words placed before nouns and pronouns to express some relation of one thing to another; or some circumstance respecting them, as: he went *from* London *to* York. She is *above* disguise. They are supported *by* industry. She was admired *for* her modesty.

*These are the principal Prepositions.*

of	without	from	on
to	over	beyond	among
for	under	near	after
by	through	up	about
with	above	down	against
in	below	before	since
into	betwixt	behind	concerning
at	between	upon	throughout
within	beneath	off	underneath.

Verbs are often compounded of other verbs and prepositions, as: *to uphold—to invent—to overlook—to understand—to withdraw—to forgive, &c.* And this composition often gives a new sense to the verb. The preposition is more

\* Beside the adverbs above mentioned, there are others formed by a combination of some of the prepositions, and the adverbs *here, there* and *where*, as: *hereof, thereof, hereto, hereby, whereby, herewith, wherewith, therefore, hereupon, hereon, &c.* Some are composed of nouns, and the letter *a*, contracted for *at, on, &c.* as: *aside, athirst, afoot, ahead, asleep, aboard, ashore, abed, aground, afloat, &c.*

Some of the adverbs perform the office of conjunctions, and occasionally connect sentences. When they are used in that character, they may very properly be called, *conjunctive adverbs*. These are some of them: *After, again, also, before, beside, else, even, hence, however, moreover, nevertheless, otherwise, since, then, thence, therefore, wherefore, until, when.* Beside their performing of the office of the conjunction, they express also the circumstance of *time* and *place*.

frequently placed after the verb, as: to *cast up*—to *look up*—to *look around*. But in such cases the preposition becomes an adverb, and is to be so construed. Mr. Murray seems to consider the preposition as forming a part of the verb, and to be construed with it, something in the manner of the auxiliaries; forming what he terms a *compound verb*.

In the composition of many words, there are certain syllables employed, which grammarians call inseparable prepositions, as: *be, con, mis, un, in, &c.* as in the words, *bedeck, conjoin, mistake, unfold, unloose, implant, &c.* But as these are not words of any kind, they cannot be properly called prepositions.

Prepositions usually are placed before the nouns and pronouns, which they govern. When they have no object after them, they are to be considered as adverbs, qualifying the word with which they are connected.

#### *Of the Conjunction.*

The Conjunction is a part of speech used to connect words, and sentences. They are usually divided into two sorts, *the copulative*, and *the disjunctive*. The conjunction **copulative** serves to connect or continue the sentence, by expressing an addition, a supposition, cause, &c. as: he *and* his brother reside in London. I will go, *if* he will accompany me. You are happy, *because* you are good.

The conjunction **disjunctive** expresses opposition of meaning in different degrees, as: *though* he was frequently reproved, *yet* he did not reform. They came with her, *but* went away without her. Like the copulative conjunction, it serves to connect and continue the sentence.

*These are the principal conjunctions copulative:*

*And, as, both, because, for, that, if, therefore, since.*

The disjunctive are: *But, or, nor, than, lest, though, although, unless, either, neither, yet, notwithstanding, whether, except.*

*These conjunctions for the most part are connected with,*

or govern the subjunctive mode: *if, though, although, lest, unless, except, whether.\**

### *Of the Interjection.*

Interjections are words uttered merely to indicate some strong or sudden emotion of the mind, as: *oh! alas!*

These are the principal interjections, arranged according to the different passions, which they are intended to express. Those that express grief or sorrow are: *O! oh! alas! alack!* Those that express contempt are: *Poh! pshaw! pish! tush!* Those that express wonder are: *Heigh! ha! really! strange!* Those that express aversion or disgust are: *Foh! fie! away! begone! avaunt!* Those that express calling are: *Ho! soho! halloo!* Those that express salutation are: *Welcome! hail! all hail!* Those that express laughter, and attention are: *Hu, ha, ha: lo! behold! look! see! hark!* Those that express joy and surprise, are: *huzza! aha! heyday! oh! hah!* Beside these there are several others, which need not be enumerated.

### *Of Derivation.*

Words are derived from one another in various ways:

1. Substantives are derived from verbs, as: from *to love*, comes *lover*: from *to visit*, comes *visiter*: from *to survive*, comes *surviver*.

2. Verbs are derived from substantives, adjectives, and from adverbs, as: from *salt*, comes *to salt*: from *warm*, comes *to warm*: and from *forward*, comes *to forward*: from

\*There are many words in our language, which perform the office of two or more parts of speech. The following are a few of them: The word *that* is a conjunction, a relative pronoun, and a definite adjective pronoun. *Both* is a conjunction, and an adjective. *As*, a conjunction, a relative, and an adverb. *Then*, an adverb of time, and a conjunction. *For* a conjunction and a preposition. *Since*, an adverb, a conjunction and a preposition. *Much*, a substantive, an adjective, and an adverb. *Enough*, an adverb and a substantive; and so of many others. Any rules given to distinguish these parts of speech would be of little use to the learner. The directions of an instructor, and practice in parsing, will be found necessary.

*grass*, comes to *graze*: from *length*, comes to *lengthen*: from *short*, comes to *shorten*: and from *bright*, comes to *brighten*.

3. Adjectives are derived from nouns, as: from *health*, comes *healthy*: from *wealth*, comes *wealthy*: from *might*, comes *mighty*. Also, from *oak*, comes *oaken*: from *wood*, comes *wooden*: from *wool*, comes *woollen*, &c.

Adjectives denoting abundance are derived from nouns by adding the termination *ful*, as: from *joy*, comes *joyful*: from *sin*, *sinful*: from *fruit*, *fruitful*: from *will* comes *willful*, &c.

Adjectives signifying some degree of diminution are derived from nouns by adding the termination *some*, as: from *light*, comes *lightsome*: from *trouble*, comes *troublesome*: from *toil*, comes *toilsome*, &c.

Adjectives denoting want or deprivation are derived from nouns by adding the termination *less*, as: from *worth*, comes *worthless*: from *joy*, comes *joyless*: from *hope*, comes *hopeless*.

Adjectives denoting likeness are derived from nouns by adding *ly*, as: from *man*, comes *manly*: from *earth*, comes *earthly*: from *court*, comes *courtly*, &c.

Some adjectives are derived from other adjectives, and from nouns, by adding the termination *ish*. This, when added to adjectives, expresses diminution, or a lessening of the quality, as: from *white*, comes *whitish*; from *black*, *blackish*, from *blue*, *bluish*, &c. But when it is added to nouns, it implies similitude or likeness, as: from *child*, is formed *childish*: from *thief*, *thievish*: from *ape*, *apish*: from *clown*, *clownish*, &c.

Adjectives are sometimes derived from nouns, by adding the termination *able*, as: from *answer*, is derived *answerable*: from *charge*, *chargeable*: from *honor*, *honorable*: from *profit*, *profitable*, &c.

4. Nouns are derived from adjectives by adding the termination *ness*, as: from *white*, is derived *whiteness*; from *swift*, *swiftness*; from *light*, *lightness*; from *good*, *goodness*; from *holy*, *holiness*, &c. Also by adding *th* or *t*, as: from *long*, is derived *length*; from *high*, *height*; from *broad*, *breadth*, &c.

5. Adverbs are derived from adjectives, as: from *base*, is derived *basely*: from *slow*, *slowly*: from *able*, *ably*: from *happy*, *happily*, &c.; these all denote quality.

6. Nouns are derived from other nouns by adding the syllable *hood* or *head*, as: from *man*, is derived *manhood*; from *knight*, *knighthood*; from *false*, *falsehood*; from *block*, *blockhead*, &c. These all denote quality, state, or character.

Some nouns are derived from others by adding the syllable *ship*, as: from *lord*, is derived *lordship*; from *steward*, *stewardship*; from *partner*, *partnership*, &c. These signify office, employment, state or condition. Some are derived from adjectives, as: from *hard*, comes *hardship*.

Nouns ending in *ery*, are derived from other nouns, and sometimes from adjectives, as: from *slave*, comes *slavery*; from *fool*, *foolery*; from *prude*, *prudery*; from *brave*, *bravery*, &c. These signify quality, action, or habit.

Nouns ending in *wick*, *rick* and *dom* are derived from other nouns, as: *bailiwick*, *bishoprick*, *kingdom*, *dukedom*, *freedom*, &c. These denote dominion, jurisdiction, or condition.

Nouns ending in *ard* are derived from verbs or adjectives, as: from *drunk*, is derived *drunkard*; from *dote*, *dotard*, &c. These signify character or habit.

Nouns are formed from other nouns by adding *kin*, *ling*, *ing*, *ock*, *el*, &c. as: *lamb*, *lambkin*; *goose*, *gosling*; *duck*, *duckling*; *hill*, *hillock*; *cock*, *cockerel*, &c. These signify diminution, and may be called diminutives.\*

### Questions.

What do you understand by the versatility of language?

\* Beside these, there are many other ways of deriving words from one another, which it would be difficult, [and perhaps unnecessary here, to enumerate.

Derivation is an important part of etymology, as will appear from what is said above; and the pupil cannot pay too much attention to it.

The primitive words in every language are few: the derivations form the greater part. The whole number of the words in our language, primitive and derivative, is about thirty-five thousand. The whole number of verbs is about four thousand three hundred: of these about one hundred and seventy are irregular and defective.



Has our language a considerable degree of it? Is this of any advantage?

In what other form could you express the idea conveyed in the word, *I love*?

What may this form of expression be called?

Has it all the modes and tenses of the regular verb? How is it constituted or formed?

What do you understand by a passive verb? How is the passive verb formed?

May all regular passive verbs be conjugated like the example, *I am loved*?

What do you understand by an irregular verb? How may irregular verbs be conjugated?

How may the compound form, *I am teaching*, be conjugated? How is the passive verb, *I am taught*, conjugated?

In declarative forms of the verb, where is the proper place of the nominative?

In interrogative forms of the verb, where is it to be placed?

When an auxiliary is used, where is the nominative to be placed?

Is this form of the verb used in all the modes and tenses? What modes are wanting? What tenses?

How is a verb conjugated negatively?

What do you mean by a defective verb? Have we many such verbs?

What is a participle? How many have we? How are they formed?

Do the participles of the present tense sometimes become adjectives?

When are they to be considered as such?

Do they sometimes become nouns? Can you mention any such nouns?

When an article, or possessive pronoun, precedes this participle, what is it to be considered?

What are such nouns called?

How is the compound active participle formed? Do these ever become nouns?

When are they to be considered such?

Can you give an example?

How is the compound passive participle formed? Are the participles very useful words in the language?

How do you define an adverb? Are some adverbs susceptible of the degrees of comparison?

Can you give an example? Are any of them regularly compared by *more* and *most*, *less* and *least*? Can you mention any such?

Are adverbs a numerous class of words? Are their significations various?

Into how many classes may they be divided according to their signification?

Which is the most numerous class of adverbs?

**Have we any compound adverb?**

**Can you mention any such?**

**Are some adverbs used as connecting particles, or conjunctions?**

**Can you mention some of them?**

**What is a preposition? What is its use?**

**What is the proper place of the preposition in the sentence?**

**What are the principal prepositions?**

**Are verbs sometimes compounded with prepositions? Can you mention any such verbs.**

**Does this give a new meaning to the original word?**

**When a preposition comes after a verb, and has no object after, what is it to be considered?**

**What do you understand by a conjunction? Into how many classes may they be divided?**

**What is the difference between the conjunction copulative, and the conjunction disjunctive?**

**Can you give examples of the use of each?**

**What are the principal copulative conjunctions? What the principal disjunctive?**

**What conjunctions commonly are connected with the subjunctive mode?**

**What do you understand by interjections?**

**Are all words divided into primitive and derivative? Which forms the largest class?**

**What is the whole number of the words in our language? What is the number of verbs? How many of these are irregular and defective?**

**In how many ways are words derived?**

**Can you give an example of each?**

**Is the derivation of words a very important part of etymology?**



### PART III.

#### *Of Syntax.*

Syntax is that part of grammar, which treats of the agreement and government of words, and the proper construction of sentences.

A sentence is an assemblage of words, forming a complete sense.

Sentences are of two kinds, simple and compound.

A compound sentence consists of two or more simple

sentences, connected together, as: Life is short, and art is long. Idleness produces want, vice, and misery.

Sentences are divided into declarative or explicative, interrogative, and imperative or commanding.

A declarative sentence is one, which declares or affirms a thing *to be*, or *not to be*, in a direct and positive manner, as: I am, you write, he loves. It will assume a negative form by using the adverb *not*, as: I am not, you do not read, he does not write.

An interrogative sentence is one which asks a question, as: Was it I? did you go? does he study grammar?

An imperative sentence is one, which commands something to be done, or to be performed, as: haste ye away; go thou, traitor.

A phrase is two or more words rightly put together, making sometimes a part of a sentence, and sometimes a whole sentence.

The principal parts of a sentence are the subject or nominative case, the verb, and the object affected by the verb, as: *A wise man governs his passions.*

Syntax consists of two parts, concord and government.

Concord is the agreement, which one word has with another in number, gender, case and person.

Government is that power or influence, which one part of speech has over another to cause it to assume some particular modification.

### *General principles.*

Every sentence must have a nominative case, and one finite verb, either expressed, or understood.

Nouns, and pronouns, which signify the same person or thing, must agree in number, and case.

Every adjective must agree with its noun in number, gender, case, and person.

Every relative must agree with its antecedent in number, gender, and person.

Every personal pronoun must agree with the noun for which it stands in number, gender, and person.

Every finite verb must have a nominative expressed or understood.

Every transitive verb governs a noun or pronoun, expressed or understood in the objective case.

Every preposition governs the objective case.

### RULE 1.

Nouns, which signify the same person or thing, agree in case, as:

Paul, the great apostle of the Gentiles.

Alexander, the conqueror of the Persians.

Carthage, the great rival of Rome, was destroyed by Scipio.

America, the land of liberty, and the refuge of the oppressed.

*Observation 1.* A verb sometimes comes between the nouns, as:

Washington was a distinguished patriot.

The young ladies, by application, will become good scholars.

Archimedes was an eminent mathematician.

*Obs. 2.* Pronouns follow the same rule, as:

He is called the father of his country.

This agreement is sometimes called *apposition*, which means the addition of another name for the same person or thing.

### RULE 2.

An adjective must agree with the noun to which it relates in gender, number, and case, as:

A benevolent disposition is estimable.

He is a wise man, and a good citizen.

This is a pleasant walk. The moon is bright.

These are my books. That is your paper.

*Obs. 1.* Sometimes the noun is understood, as:

Few are happy, that is, few *persons* are happy.

*Obs. 2.* The adjective is usually placed before the noun; but when something depends upon it, it is placed after it, as:

A man generous to his enemies.

Feed me with food convenient for me.

*Obs. 3.* When the adjective is emphatical, or when several adjectives belong to one noun, it follows the noun, as:

Alexander the great. Lewis the bold.

Goodness infinite. Jehovah the Supreme.

A man, just, wise and charitable.

A woman, modest, sensible and virtuous.

*Obs. 4.* Sometimes when an adjective is preceded by an adverb, it follows the noun, as:

A woman unaffectedly modest.

*Obs. 5.* When the parts of the verb *am* or *be*, come between the noun and adjective, they may be placed either before or after the verb, as:

The man is happy; or happy is the man.

The prospect was delightful; or delightful was the prospect.

*Obs. 6.* Sometimes the adjective may precede the verb, and the noun follow it, as:

Great is the Lord, and worthy to be praised.

Just and true are thy ways, thou King of saints.

*Obs. 7.* An adjective without a noun, with the definite article *the* before it, becomes a noun in sense and meaning, as:

Providence rewards *the good*, and punishes *the wicked*.

Have compassion upon *the poor*.

Be feet to *the lame*, and eyes to *the blind*.

These may be considered as collective nouns, or nouns of multitude; but they always convey the idea of plurality.

*Obs. 8.* An adjective sometimes relates to a phrase, or sentence, as:

That he should refuse to submit, is not strange.

*Obs. 9.* Nouns sometimes become adjectives, as:

A silver watch: a stone cistern.

But these expressions are often connected by a hyphen, and may be considered compound nouns, as:

A coal-mine: a wind-mill: ginger-bread.

Sometimes they are written as one word, as:

Honeycomb: inkstand.

*Obs. 10.* The words *means*, and *amends*, may have adjectives agreeing with them in the singular or plural. When we refer to what is singular, we should say, *this means—that means*: but if we refer to what is plural, we should use, *these means—those means*. The word *mean* is sometimes used, as: This is a *mean* between the extremes.

*Obs. 11.* An adjective, with a preposition, is sometimes equivalent to an adverb of manner, as:

In particular: for, particularly; or, in a particular manner.

In general: for, generally; or, in a general manner.

*Obs. 12.* The comparative degree can only be used in reference to two objects, or classes of objects, as:

John is more studious than James.

This apple is better than that one.

But the superlative degree may be used in reference to all other persons or things of the same class, as:

He is the most studious of my scholars.

This is the best of the apples.

He was the most distinguished statesman.

### RULE 3.

The article *a* or *an*, agrees with nouns in the singular number only, individually or collectively, as:

A christian, an infidel, a score, a thousand.

The definite article *the* may agree with nouns in the singular or plural number, as:

The gardens, the houses, the stars.

The multitude, the virtues, the people.

*Obs. 1.* When nouns are used without particular designation, the article should be omitted, as:

Gold is corrupting: Man is mortal.

Patience is a virtue: Charity hath the promise of a reward.

*Obs. 2.* When a single person or thing is to be determined, the article *a* or *an* is to be used, as:

A happy man: a benevolent mind.

But when a particular person or thing is referred to, the article *the* should be used, as:

The garden: the men of Ninevah.

The children of Israel; and the men of Judah.

*Obs. 4.* The articles, like the adjective, determine, or limit the thing spoken of. *A* is used before words beginning with a consonant sound, as: a hand; a ewer; a youth.

*The* is used before words beginning with a vowel sound, as:

An acorn; an hour; an oven.

*Obs. 5.* The article commonly precedes the adjective and noun, as:

A learned man; a beautiful woman.

But after the words *all*, *many*, *no*, *as*, *how*, *too*, and some others, it is placed between the adjective and noun, as:

Full many a gem of purest ray.

He is too careless an author.

How great a pity it is that he is so idle.

*Obs. 6.* The article *the* is often prefixed to comparatives, superlatives, and distinguishing epithets; and for the sake of emphasis, we often repeat the articles in a series of epithets, as:

The oftener I see him, the better I like him.

Alexander the Great; Socrates the wise.

With talents the most brilliant, and manners the most engaging, he rose to eminence.

*Obs. 7.* Sometimes a nice distinction of the sense is made by the use, or omission of the article *a*. "He behaved with a little reverence," and, "He behaved with little reverence," are very different expressions. In the first case the meaning is positive: in the latter it is negative. In the one I praise him; in the other I dispraise him. So also, if we say: "There were few men with him," we speak diminutively, and mean to represent them as inconsiderable

number. But if we say: "There were a few men with him," we intend to make the most of them.

"Few persons were pleased with his discourse:" and "a few persons were pleased with his discourse," convey different ideas.

**Obs. 8.** The articles, when placed before adjectives and participles without a noun, give to them the power, and properties of a noun, as:

*The* righteous shall inherit the promises.

*The* humble in spirit shall be exalted.

*The* observing of one day in seven is a divine command.

By *the* preaching of repentance and faith.

By *the* exercising of the body, health is promoted.

This was *a* betraying of the trust confided to him.

#### RULE 4.

**Pronouns** must agree with their antecedents, and the nouns for which they stand, in gender, number and person,

This is the man, of *whom* I spake to you.

That is the vice, *which* I hate.

This is the book *that* I bought: it is a good work.

Thou, *who* lovest wisdom. I, *who* speak from experience.

Ye, *who* love mercy, teach your children to love it also.

The moon appears, and *she* shines; but the light is not *her* own.

**Obs. 1.** A pronoun sometimes represents a phrase or sentence; and in this case, is always of the third person singular, and of the neuter gender, as:

She is handsome, and *she* knows *it*.

**Obs. 2.** Every relative must have an antecedent expressed or understood, with which it agrees, as:

Who is fatal to others, is so to himself;

That is, the *man*, who is fatal, &c.

**Obs. 3.** When a pronoun refers to the name of an animal,



whose sex is not specified, it is generally put in the neuter gender, as:

He shot at the deer, and wounded *it*.

The lamb had strayed from the flock, and, at last, *it* perished.

In like manner we say: The child has lost *its* parents.

But if the antecedent be the name of an animal distinguished for strength or fierceness, the pronoun must be of the masculine gender.

*Obs. 4.* The relative pronouns *who*, *which*, and *that* should be placed as near their antecedents as the sentence will admit, as:

He, *who* is void of compassion, is like a beast of prey.

In China there are many people, *whose* support is rice.

The book, *which* you purchased, is cheap.

Modesty is a quality, *that* highly adorns a woman.

*Obs. 5.* The pronouns *whichever*, and *whosoever*, are sometimes separated by tmesis, as:

On *which* side *soever* the king cast his eyes.

*Obs. 6.* To distinguish one person of two, or a particular person among a number of others, we use the pronoun *which*, as:

Which of the two, do you mean?

Which of them is the person spoken of?

*Obs. 7.* The words *it is* and *it was*, after the French idiom, are often used in a plural construction, as:

*It is* a few great men, who decide for the whole.

*It is* the rabble, that follow a seditious leader.

*It is* these that early taint the female mind.

*It was* the heretics, that first began to rail at the reformers.

*Obs. 8.* The pronoun *it* is sometimes omitted, and understood, as:

The positions were, as appears, incontrovertible; *that* is, as it appears, &c.

The conditions were, as follows; *that* is, as it follows - But it would be better to say, as *follow*.

**Obs. 9.** The pronoun *it*, by an idiom peculiar to our language, is frequently used in explanatory sentences, with a noun or pronoun in the masculine or feminine gender, as:

It was I; *it* was he, or *she* who did the action.

It was you, who told the news.

It is sometimes used without any definite antecedent, as:

Who is *it*, that calls me? What is *it*, that brought you here?

How is *it* with you to day? *It* is impossible to please every one.

We heard her say that *it* was not he.

*It* was proper that you should be present.

**Obs. 10.** The word *as*, in some instances, is to be considered a relative. In general, when it is preceded by the word *such*; or when its place can be supplied by *who*, *which* and *that*, it is a relative, as:

The terms were such, *as* appeared equitable.

All such persons, *as* have offended against the laws, must be punished.

Avoid such persons, *as* are vicious, and wicked.

#### RULE 5.

When the antecedent is a collective noun, or noun of multitude conveying the idea of plurality, the pronoun must be in the plural number, as:

The council *were* divided in *their* sentiments.

The committee *have* finished *their* business.

But if the noun convey the idea of unity, the pronoun must be in the singular number, and of the neuter gender, as:

The *nation* will enforce *its* laws.

The meeting was large; but *it* transacted no business.

The parliament assembled, but *it* was prorogued immediately.

#### RULE 6.

When a pronoun refers to two or more antecedents, con-

nected by a copulative conjunction expressed, or understood, it must be in the plural number, as:

*James and John will favor us with their company.*

*Socrates and Plato were wise: They were the most eminent philosophers of Greece.*

But if the antecedents be of the singular number, and connected by a disjunctive conjunction, the pronoun must be of the singular number, as:

*James or John will favor us with his company.*

*Neither Peter nor Samuel will attend to his study.*

*Obs. 1.* When the antecedents are of different persons, the first person is preferred to the second, and the second to the third, as:

*John, and you, and I are attached to our country.*

*John and you are fond of your grammar.*

*Obs. 2.* If the antecedents be of different persons, numbers, or genders, and connected by disjunctive conjunctions, they require a pronoun, that is applicable to each of them.

In expressing the genders of the pronouns, it is to be observed that the masculine gender is to be preferred to the feminine, and the feminine, to the neuter.

## RULE 7.

A verb must agree with its nominative case in number, and person, as:

*I learn; you read; thou readeſt; he read.*

*We read; ye read; they read.*

*I am loved; thou art taught; he is taught.*

*Obs. 1.* The infinitive mode, or part of a sentence, is sometimes put as the nominative case to the verb, as:

*To see the sun is pleasant; to be wiſe is to be happy.*

*That warm climates ſhould accelerate the growth of the human body, and ſhorten its duration, is reaſonable to believe.*

*To be wiſe in our own eyes, to be wiſe in the opinion of men, and, to be wiſe in the ſight of our Creator, are three things ſo very different, as rarely to coincide.*

**Obs. 2.** The address made to a person or thing, the price of any thing, the distance of one place from another, and the length of time, are put in the nominative without a verb, as:

Who art thou, *O man?* Be grateful, *ye children of men.*

The book is worth *four shillings and six pence.*

New York is *ninety-five miles* from Philadelphia.

The tree is *forty feet* high, and *twenty-four inches* thick.

He was absent *five years and six months.*

But, with the price of a thing, the distance of place, and length of time, the preposition is sometimes used, as:

The grammar *was* bought *for fifty cents.*

He travelled the distance *of forty miles.*

He was absent *for, or during, the whole day.*

**Obs. 3.** When a verb comes between two nominative uses, it may agree with either of them; but regard should be had to the one, which is naturally the subject of the verb, as:

His meat *was* locusts and wild honey.

The wages of sin *is* death.

His pavilion *were* dark waters, and thick clouds.

**Obs. 4.** The nominative case is usually placed before the verb; but when a question is asked, or a command given, it is to be placed after the verb, or between the auxiliary and the verb, as:

Wilt *thou* go? Does *he* study grammar?

What are your commands? Shall I obey them?

Read ye: Study thou: Go, in peace.

Also, when a supposition is made without the conjunction *if*, as:

Were it not for this: Had I been there.

**Obs. 5.** A finite verb is one that is limited by person and number. All verbs, beside those of the infinitive mode, are finite verbs.

### RULE 3.

Passive and intransitive verbs have the same case after

them, which they have before them, when both words refer to the same person or thing, as:

John is a good scholar. He was called Charles.

He was named Moses. He is considered a learned man.

Newton was a distinguished philosopher.

I know him to be a learned man.

He returned a friend, who came a foe.

By application to study, he became learned and eloquent.

Alexander was styled the conqueror.

He was appointed to be overseer. The lady was chosen governess.

*Obs. 1.* The nouns and pronouns under this rule, may be considered in apposition.

*Obs. 2.* The participles of these verbs follow the same rule.

*Obs. 3.* Some intransitive verbs may assume the form of the passive verb, particularly those that signify motion to or from a place, or any change of state or condition, as:

I am come. I was gone from home. He is grown up to manhood. He is become learned by study. He was fallen upon the ground, &c.

But these are better expressed thus:

I have come—I had gone from home—He has grown up to manhood—He has become learned by study—I had fallen, &c.

*Obs. 4.* Intransitive verbs do not admit an objective case after them, as:

He repented of his folly: not repented *him*, &c.

They did not fail to enlarge upon the subject: not enlarge *themselves*, &c.

Go, flee away into the land of Judah; not flee *thee*, &c.

## RULE 9.

A collective noun may have a verb agreeing with it in the plural number, if it convey the idea of plurality, as:

My people *do not consider*.

The council *were divided* in their opinions.  
The committee *have finished* their business.

But if it convey the idea of unity, the verb must be in the singular number, as:

The nation *is* powerful. His army *was defeated*.  
The parliament *was dissolved* by the king.  
The meeting *was* large.  
The party *was broken*, by the capture of its leader.  
The House of Commons *was* of small weight.

*Obs. 1.* To determine whether the verb must be plural or singular, we must consider, if the noun suggest the idea of a number taken individually and singly, or taken as a whole or unity. In the first case, the verb should be in the plural number, in the latter, in the singular number.

#### RULE 10.

When a verb has two or more nominatives connected by a copulative conjunction, expressed or understood, it must agree with them in the plural number, as:

Socrates and Plato *were* wise men.  
Senators and judges *have been* bought with gold.  
Benevolence and charity *are* estimable virtues.

*Obs. 1.* When the nominatives are set in opposition, or a comparison is expressed, the verb must agree with the leading noun, and be understood to the others, as:

Cæsar, as well as Cicero, *was admired* for his eloquence.  
Diligent industry, and not mean savings, *produces* honorable competence.

*Obs. 2.* When nouns are preceded by the distributive adjectives *each*, or *every*, they are to be taken separately, and require the verb in the singular number, as:

Every sense, and every heart, *is* joy.  
Each beast, each insect, *is* happy in itself.

#### RULE 11.

When a verb has two or more nominatives singular, con-

nected by a disjunctive conjunction expressed or understood, it must agree with them in the singular number, as:

Ignorance or negligence *has* caused the mistake.

John, James or Joseph *intends* to accompany me.

There *is*, in many minds, *neither* knowledge *nor* understanding.

Fear or jealousy *affects* him. He *or* his sister *learns*.

*Obs. 1.* When a verb has nominatives of different persons or numbers, connected by a disjunctive conjunction, it must agree with the one nearest to it, and be understood to the other, in the person and number required, as:

I or thou *art* to blame. You or I *am* in fault.

Neither he nor his brothers *were* present.

Neither you nor I *am* concerned in the matter.

Neither *were* their numbers, nor their destination, known.

*Obs. 2.* Sometimes the verb is expressed with each nominative, or where there is an auxiliary used, that alone is repeated, as:

Thou *art* blameable, or I *am*.

James does not study grammar, nor *do* I.

We did not hear the news, nor *did* they.

## RULE 12.

When a relative pronoun is in the nominative case, the verb must agree with it in number and person, as:

He is the person, *who* informed us of the matter.

These are the trees, *that* produce no fruit.

This is the book, *which* treats of the subject.

The birds, *that* sang so sweetly, have flown away.

*Obs. 1.* When the antecedent and the relative are both nominatives to different verbs, the former verb agrees with the relative, and the latter with the antecedent, as:

*True philosophy*, which is the ornament of our nature, *consists* more in the love of our duty, &c.

*Those*, who love mercy, *should* teach their children to love it also.

*Obs. 2.* The relative should be placed as near the antecedent as the nature of the sentence will admit, as:

They, *who* sow in tears, shall reap in joy.  
The master, *who* taught us, is a learned man.

*Obs. 3.* When the pronoun is of the interrogative kind, the word answering to the question must be in the same case with that, which asks it, as:

*Who* gave these books to you? *John*: that is, John gave them.

*Whose* grammar is this? *his*: that is, it is his grammar.  
To *whom* did he give the information? *to the master*: that is, he gave it to the master.

*Obs. 4.* The pronoun, when thus used, refers to the following word or phrase, containing the answer to the question; that word or phrase may, therefore, be termed the *subsequent* to the interrogative.

#### RULE 13.

When two nominatives of different persons are antecedents, the relative may agree in person with either of them, according to the sense; and the verb, with the relative, as:

I am the person, *who* *command* you; or,  
I am the person, *who* *commands* you.

#### RULE 14.

One noun governs another, which signifies a different thing, in the possessive case, as:

This is my *father's* house: These are *John's* books.  
*Man's* happiness consists in virtue.

*Obs. 1.* The relatives *who* and *which*, and their compounds, follow the same rule, as:

*Whose* books are these? *Whose* hat is this?

*Whose* grammar *soever* it may be.

*Whose* servant I am. *Whosesoever* friend you may be.

*Obs. 2.* The preposition *of* frequently implies possession, property, or belong to. It is then equivalent to the possessive case, as:



**This is the house of my father: The reward of virtue is sure.**

**The happiness of man** consists in virtuous affections.

This form of expression adds variety to style, and often contributes to strength and beauty. We are frequently obliged to adopt it for the sake of propriety, and clearness, as:

**The general in the name of the army** published a proclamation: not,

**The general in the army's name** published, &c.

**The proceedings of congress** were published: not,

**Congress' proceedings** were published.

**The condition of the country** is prosperous: not,

**The country's condition** is, &c.

**Obs. 3.** Personal pronouns are governed in the possessive case, like nouns, as:

**Every tree** is known by *its* fruit.

**Virtue** brings *its own* reward.

**This composition** is *his*, and not *yours*.

**Obs. 4.** Sometimes the governing noun is not expressed, as:

**I called at the bookseller's:** that is, at his *shop* or *store*.

**I was at St. Paul's:** that is, St. Paul's *church*.

**Obs. 5.** When several nouns come together in the possessive case, the apostrophic *s*, in general, is annexed to the last, and understood to the rest, as:

**This was my father, mother, and uncle's** advice.

But if any words intervene, the *s* should be added to each one, as:

**They are John's,** as well as **Eliza's** books.

**Obs. 6.** If the noun end in *s*, or the following begin with *s*, the apostrophic *s* is omitted for the sake of the sound, as:

**The wrath of Peleus' son—For conscience' sake.**

**For righteousness' sake—On eagles' wings.**

**Obs. 7.** Participial nouns govern the possessive case, as:  
**John's having been writing** a long time wearied him.

The chancellor's *being attached* to the king secured his crown.

The general's *having failed* in his enterprise occasioned his ruin.

*Obs. 8.* The possessive case, and the noun, by which it is governed, should not be separated by an intervening circumstance, as:

She extolled the farmer's good understanding: not,  
She extolled the farmer's (as she called him) good understanding.

*Obs. 9.* Words, so closely connected as not to admit a pause before the conclusion, require the sign of the possessive, at, or near the end, as:

That is the duke of Bridgewater's canal.

The bishop of Landaff's excellent book.

This would be better expressed thus:

That is the canal of the duke of Bridgewater.

The excellent book of the bishop of Landaff.

*Obs. 10.* If a pause or rest be wanting, and the connecting circumstance be placed too remote, to be readily perceived, the sign of the possessive may be placed, where the pause is required, as:

Whose glory did he emulate?

He emulated Cæsar's, the greatest general of antiquity.

This is Paul's advice, the christian hero, and great apostle of the Gentiles.

*Obs. 11.* Sometimes the preposition *of*, and the sign of the possessive case, are both used, as:

It is a discovery of Sir Isaac Newton's.

This is a picture of my friend's.

He is a subject of the king's.

These expressions are elliptical, and should be avoided, in speaking and writing, on every occasion. In no cases, are they allowable, except in those where several objects of the same kind are supposed, or are known, to exist; and where otherwise there would be an ambiguity. The expressions imply simply:

A discovery of Sir Isaac Newton: or, one of the discoveries, &c.

A picture of my friend: or, one of the pictures, &c.

A subject of the king: or, one of the subjects of the king.

### RULE 15.

Transitive verbs govern the objective case, as:

Truth ennobles *her*. She comforts *me*.

They support *us*. Virtue rewards *her followers*.

This is the pupil, *whom* the master taught.

Here is the grammar, *which* I bought for you.

This is the book, *that* I study.

*Obs. 1.* In general, the nominative precedes the verb, and the objective case follows it. But in interrogatives, and when we express an object with emphasis, the objective case of the noun or pronoun usually precedes the verb, as:

*Whom* will the meeting appoint?

*Which* of the two persons do you prefer?

*This point* then they have gained.

*Obs. 2.* Sometimes the verb is followed by two words in the objective case, not in apposition, nor connected by a conjunction; in this case, one is governed by the verb, the other by a preposition understood, as:

I paid him the money yesterday: that is, *to him*.

He offered me a seat in the church: that is, *to me*.

The judge asked him the question: that is, *of him*.

I purchased you a book to-day: that is, *for you*.

*Obs. 3.* The object of the verb is sometimes omitted, and understood, as:

He is the person I love: that is, *whom* I love.

This is the apple I prefer: that is, *which* or *that* I prefer.

Grammar is a study I abhor: that is, *which* I abhor.

### RULE 16.

The participles of transitive verbs govern the objective case, as:

I am weary with *hearing him* read so badly.  
 She is *instructing us*. He is *studying his lesson*.  
 I found her *assisting them*, in their studies.  
*Having finished his work*, he submitted it.  
 The tutor is *admonishing Charles, and John*.

**Obs. 1.** Participles agree with the nouns or pronouns, to which they relate, in gender, number, and case. When they do not include the idea of time, they become proper adjectives, and admit the degrees of comparison, as:

*Learned, distinguished, loving, affecting, charming, pleasing, &c.*

**Obs. 2.** Participles of the present tense, by taking an article, or possessive pronoun before them, become nouns, as:

*By the preaching* of repentance and faith.  
*By the continual mortifying* of our corrupt affections.  
 It was *a betraying* of the trust reposed in him.  
 Much depends upon *their observing* of the rule.

**Obs. 3.** Participles of this tense are governed by prepositions, without affecting their government of the following word, as:

I came for the purpose of *hearing him*.  
 He was diligent *in forming his opinion*.  
*By learning grammar*, you can speak correctly.

**Obs. 4.** Compound participles sometimes become nouns, and admit the possessive case, or a possessive pronoun, before them, as:

The general's *having failed* in the enterprise occasioned his ruin.

Her being loved rendered her vain.

His being praised filled him with vanity.

Their having been deceived once made them cautious.

But this form of expression should be avoided. The same idea may be expressed better, thus:

The failure of the general in his enterprise occasioned his ruin. Or, having failed in his enterprise, the general was ruined.

Being beloved, she became vain.

Having been deceived once, they became cautious.

#### RULE 17.

A noun or pronoun joined to a participle independent of the rest of the sentence, is in the nominative case; which is, therefore, called the nominative absolute, as:

The sun being risen, darkness flies away.

The letter being finished, he sent it by the mail.

This said, he formed thee, Adam, thee, O man, dust of the ground.

#### RULE 18.

One verb governs another that follows it, or depends upon it, in the infinitive mode, as:

Cease *to do* evil: learn *to do* well.

John loves *to study* grammar.

We should be prepared *to give* an account of our actions.

*Obs. 1.* The infinitive mode is also governed by participles, by nouns and pronouns, and by adjectives, as:

He is endeavoring *to persuade* them to learn.

They have a desire *to learn*. It is time *to retire* to rest.

He is easy *to be entreated*. It is pleasant *to behold* the objects around us.

The teacher permits them *to play* for a short time.

*Obs. 2.* The preposition *to* is usually placed before the verb; but it is sometimes omitted, as:

I heard him say it: that is, to say it.

I saw him do it: that is, to do it.

The verbs, that require this omission, are: *Bid, dare, need, make, see, hear, do, feel* and *let*, as:

He bade me depart.

How dare you stay? Let me go.

But even these sometimes take the preposition, as:

He was heard *to say* it. I cannot see *to do* it.

Who will *dare to* molest him?

*Obs. 3.* When there is no nominative case to the verb,

the verb must be put in the infinitive mode, whatever word, or part of speech precede it.

The preposition *to* in parsing may be considered as forming a constituent part of the verb, like the auxiliary and the finite verb, and be construed with it.

Some make the infinitive mode to be governed by *to*; and in that case, wherever it is omitted, it must be supplied in parsing.

*Obs. 4.* The infinitive mode is often put absolutely, or independently of the rest of the sentence, as:

To confess the truth, I was in fault.

To begin with the first proposition, I will proceed.

To conclude the subject, we will depart friends.

*Obs. 5.* The infinitive mode is frequently used as the nominative to the verb, as:

To see the sun is pleasant: To be good is to be happy.

To study diligently is the way to become learned.

#### RULE 19.

In the use of words and phrases, which in point of time relate to each other, a due regard to that relation should be observed, as:

The Lord gave, and the Lord hath taken away.

I have remembered the family for more than thirty years.

*Obs. 1.* If we speak of an action or event, which took place during any period of time, antecedent to that, in which we are speaking, we must use the indefinite tense, as:

I saw the man last week. He was well yesterday.

I loved her for her modesty and virtue.

He studied grammar during the last quarter.

We left home this morning. We dined at one o'clock.

I intended to write last week by the mail.

*Obs. 2.* If we speak of an action or event, which took place during a period of time, that includes the present, we must then use the perfect tense of the verb, as:

I have heard good news to-day.

What have you been learning this week?

The present quarter we have read Virgil and Cicero.

*Obs. 3.* If we speak of an action or event, which took place before some other event, or period of time, that has passed, and to which we have reference, we must use the pluperfect tense, as:

I had finished my lesson, before he wrote his exercise.

We had done our business before he arrived.

*Obs. 4.* If we wish to intimate that an action or event will be fully done, or past, at or before the time of some other action or event, we must use the second future tense, as:

Parliament will have finished their business, when the king comes to prorogue them.

I shall have dined at one o'clock.

But if we speak of a future action or event, without limiting the time for its accomplishment, we must use the first future tense, as:

The sun will rise to-morrow: we shall see them again.

*Obs. 5.* If we wish to express an action, cotemporary with the time of the preceding verb, or subsequent to it, we must use the present tense of the infinitive mode, as:

I intended *to write*: We wished *to go* to school.

I found him better than I expected *to find* him.

But if we wish to express an action antecedent to the time of the preceding verb, we must use the perfect tense of the infinitive, as:

I intended *to have written* the letter.

He ought *to have done* the business before.

It would have afforded me pleasure, *to have been* the bearer of such intelligence.

*Obs. 6.* To preserve consistency in the tenses of verbs, we must recollect that in the potential mode, the present and indefinite tenses often carry with them a future sense; and that the auxiliaries *would*, *should* and *could*, in the indefinite tense, are sometimes used to express the present or future tense, as well as the past.

The best rule, that can be given for the tenses of verbs.

is, to observe, upon all occasions, what the sense necessarily requires.

### RULE 20.

Adverbs relate to verbs, participles, adjectives, and to other adverbs, and should be placed near the words which they qualify, as:

Passion *habitually* discomposes the mind.

He spake *unaffectedly*, and *forcibly*, and was *attentively* heard.

Anger unfits us from *properly* discharging the duties of life.

He made a *very* sensible speech upon the subject.

He writes, and speaks the language *very correctly*.

*Obs. 1.* No determinate rule can be given for the placing of the adverb upon all occasions. The easy flow and perspicuity of the phrase are the things, which are chiefly to be regarded.

*Obs. 2.* The adverbs *yes*, and *no*, are always placed independent of the rest of the sentence. When the word *no* is connected with a noun, it is an adjective, as: *no man: no woman.*

*Obs. 3.* The adverb *there* is often entirely expletive. It then precedes the verb and nominative case, as:

*There* is a man standing at the door.

*There* was a man sent from God, whose name was John.

*Obs. 4.* The adverbs *hence*, *thence*, and *whence* are sometimes improperly used with prepositions, as:

An ancient author prophesies *from hence*.

*From whence* came the men?

Take these books *from hence*.

The idea, in these examples, would have been fully expressed without the use of the preposition. In each case, it should have been omitted.

*Obs. 5.* Some adverbs of quantity are used as nouns, as: *Enough—much—more*, &c. Also some adverbs of time, as:

It is not worth their *while* to proceed on the way.

I wish you could tarry a little *while* with me,



**Obs. 6.** When motion from or to a place is implied, the adverbs *whither*, *hither*, and *thither* should be used, and not, *where*, *here* and *there*, as: *whither* shall we go?—They came *hither*—they went *thither*.

**Obs. 7.** The adverbs *when* and *where* are sometimes improperly used for the relative *which*, and the governing preposition, as: *where*, for, *from which*; *where*, for, *in which*.

### RULE 21.

Two negatives destroy each other, or are equivalent to an affirmative, as:

*Nor* did they *not* perceive him: that is, they did perceive him.

His language is *not ungrammatical*: that is, it is grammatical.

**Obs. 1.** It is better, in general, to express an affirmation in a regular affirmative, than by two negatives. But when one of the negatives is joined to another word, as in the last example, the two negatives form a pleasing and delicate variety of expression.

**Obs. 2.** In the construction of sentences, we should avoid an unnecessary repetition of the negative, as:

I could not wait *no* longer; for, *any* longer.

I never repented of doing good, nor shall I *not* now; for, nor shall I now.

I cannot by *no* means allow; for, by any means, allow.

Nor let *no* comforter approach me; for, *any* comforter, &c.

### RULE 22.

Prepositions govern the objective case of a noun or pronoun, as:

I have heard a good character *of him*.

*From him*, that is needy, turn not away.

A word to the wise is sufficient *for them*.

*To whom* does this book belong?

*To whom* shall we go *for* instruction, in this matter?

They reside *in* the city of Philadelphia.

Strength of mind is *with them*, that are pure *in* heart.

*Obs.* 1. The preposition should precede the word, which it governs, as:

To *whom* wilt thou give the book?

For *whom* did you purchase the grammar?

Of what subject did he discourse?

Troy was the city, in *which* Priam reigned.

*Obs.* 2. Sometimes the preposition is separated from the noun, in order to connect different prepositions with the same noun, as:

He boasted *of*, and contended *for*, the privilege.

Though virtue borrow no assistance *from*, yet it may often be accompanied *by*, the advantages of fortune.

But this construction should be avoided. It would be better thus: Though virtue borrow no assistance *from* the advantages of fortune, yet it may be accompanied by them.

*Obs.* 3. The preposition is often omitted before nouns and pronouns, as

Give me a book; that is, *to* me.

Get me some apples; that is, *for* me.

He was banished England; that is, *from* England.

Who is me, if I preach not the gospel; that is, *to* me, &c.

*Obs.* 4. The reciprocal pronoun *one another* may take the preposition *of*, either between the parts of the words, or before them, as:

They were jealous *of one another*; or, they were jealous *one of another*.

*Obs.* 5. Before the distributive adjectives *each*, *every*, *thèr*; or before any word conveying unity of ideas, the preposition *among* would be improper, as:

The opinion gains ground with *every body*: not, *among*.

*Obs.* 6. When a preposition is not followed by a noun or pronoun, or when it has no object after it, it is to be considered an adverb, as:

To look *up*—to come *down*—to look *around*.

In these examples, the words *up*, *down* and *around* qualify the verbs, and are properly adverbs.

*Obs. 7.* Some participles of the present tense perform the office of prepositions, and are to be so considered, as:

*They were all in fault, excepting him.*

*Touching that matter, I cannot say any thing.*

*Respecting his return, I know nothing.*

*I have nothing to do, concerning that matter.*

*According to report, he was much to be blamed.*

The pupil should carefully study the force and meaning of the different prepositions. For, an accurate and appropriate use of them is of great importance in speaking and writing the language correctly.

### RULE 23.

Conjunctions, whether copulative or disjunctive, connect either words, or sentences, as:

*Two and three make five, and four more make nine.*

*Neither he nor she was present, at the time.*

*He will either learn grammar or mathematics.*

*You are happy, because you are good, and virtuous.*

*Let there be no strife, between me and thee; and between my herdmen and thy herdmen; for we are brethren.*

*Obs. 1.* When conjunctions connect sentences or clauses, they usually unite them, as an additional affirmation, or as a condition, a cause, or end; as in the two last examples.

*Obs. 2.* When conjunctions connect words, they generally join similar parts of speech in a common dependence upon some other terms; as in the three first examples under the rule.

*Obs. 3.* The word *as*, when a conjunction, often connects words that are in opposition, as:

*She walks as a queen, with dignity and grace.*

*He offered himself as a candidate for congress.*

*Obs. 4.* The conjunction is frequently omitted by ellipsis, as:

*We hoped you would come; that you would come.*

*John, James, and Thomas are here; and James, &c.*

## RULE 24.

Conjunctions, whether copulative or disjunctive, connect the same modes and tenses of verbs, and cases of nouns and pronouns, as:

Candor is *to be approved and practised*.

The master taught *him and her* to write.

*He and she* were school-fellows.

You may learn *grammar, or geography*.

You may *either study, or play*.

If you sincerely *desire*, and earnestly *pursue* virtue, it *will be found* by thee, and *prove* a rich reward.

*Obs. 1.* Conjunctions sometimes connect different modes and tenses, but in these cases the nominative is to be repeated, as:

He may return, *but* he will not continue.

She was proud, *though* she be now humble.

*Obs. 2.* When we pass from the affirmative to the negative, or from the negative to the affirmative, the nominative is always to be repeated, as:

He is rich, but he is not respected.

He is not rich, but he is respected.

She is beautiful, but she is not amiable.

She is not beautiful, but she is amiable.

## RULE 25.

Conjunctions, which imply doubt, or contingency, require the verb, with which they are connected, to be in the subjunctive mode, as:

*If I were* to write, he would not regard it.

He will not be pardoned; *unless he repent*.

*If thou forsake* him, he will cast thee off for ever.

*If it were* not so, I would have told you.

*Except a man be born* again, he cannot enter the kingdom of heaven.

*Though he slay* me, yet will I trust in him.

*Obs. 1.* The conjunctions, that require the verb in this mode, are: *If, though, unless, lest, except, and some others.*

But they may have the indicative form of the verb after them, when nothing of doubt or contingency is expressed; or when the contingency is a matter well known, as:

If thou *hadst been* here, I should not have gone.

Though he *is* poor, yet he is respected by those who know him.

Though he *was* rich, yet for our sakes he became poor.

*Obs. 2.* The present tense of this mode in many instances seems to have a future signification, as:

Unless he *act* prudently, he will not succeed.

If he *obtain* his end, he will be happier for it.\*

### RULE 26.

Conjunctions of a positive nature require the indicative mode after them, as:

He is healthy, *because* he is temperate.

*As* virtue advances, *so* vice recedes from us.

*Obs. 1.* Some conjunctions have their correspondent conjunctions belonging to them, either expressed or understood, as:

1st. *Though* has *yet* and *nevertheless*: *Though* he was rich, *yet* for our sakes he became poor. *Though* he was powerful, he was meek.

\* Mr. Murray thinks, the circumstance of uncertainty or contingency alone constitutes the subjunctive mode; and that it may exist under the form of the indicative or potential. For, says he, the definition of this mode has no reference to a change of termination, but merely to the manner of the being, action, or passion signified by the verb. It may, therefore, as properly exist without a variation of the verb, as the infinitive mode, which does not differ from the indicative in termination.

That these conjunctions should sometimes be connected with verbs in different modes, is not a principle peculiar to our language. We find the same to pertain in the Latin, the most perfect, and classical of all languages.

I have observed in another place, that there is a difference of opinion among grammarians upon this mode. But it should be the object of every one to diminish the anomalies of the language, and, as far as practicable, render it precise and definite.

- 2nd. *Whether* has *or*: *Whether* he will go, *or* not, I cannot tell.
- 3d. *Either* has *or*: I will *either* send it, *or* bring it myself.
- 4th. *Neither* has *nor*: *Neither* he *nor* I am able to accomplish it.
- 5th. *As* has *as*: She is *as* amiable *as* her sister, and *as* much beloved. This expresses a comparison of equality.
- 6th. *As* has *so*: *As* the stars, *so* shall thy seed be. This also expresses a comparison of equality.
- 7th. *As* has *so*: *As* the one dieth, *so* dieth the other: *as* he reads, *so* they read. This expresses a comparison of quality.
- 8th. *So* has *as*: *So* to see thy glory, *as* I have seen thee in the sanctuary.
- 9th. *So* has *as*, with a negation and an adjective: Pompey was not *so* great a general *as* Cæsar, nor *so* great a man.
- 10th. *So* has *that*; expressing a consequence: He was *so* fatigued, *that* he could hardly move.

## RULE 27.

When a comparison is expressed by the conjunction *than* or *as*, the noun or pronoun following agrees with the verb expressed or understood; or is governed by a verb or preposition expressed or understood, as:

You are taller than I: that is, than I *am*.

They loved him more than me: that is, than *they* loved me.

The sentiment is well expressed by Plato, but much better by Solomon than *him*: that is, than *by him*.

He is *as* deserving of credit *as* his sister: that is, as his sister *is*.

Jane learns with *as* much care *as* her sister: that is, as her sister *learns*.

*Obs.* 1. If the relative *who* immediately follow *than*, it is put in the objective case, as:

Alfred, than *whom*, a greater king never reigned.

I admire Cicero, than *whom*, no author is more eloquent.

Belzebub, than *whom*, Satan excepted, none higher sat.

But this form of expression should, upon all occasions, be avoided. It is clumsy and inelegant. The same sentiment is better expressed by using the personal pronoun, instead of the relative. In this case, it will be the nominative to the verb understood, by the rule, as:

A greater king never reigned than he: that is, than he *was*.

No author is more eloquent than he: that is, than he *is*.

### RULE 28.

To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis or omission of some words is frequently admitted, as:

He was a learned, wise, and good man.

They must, and they shall, be punished for their fault.

The laws of God and man require obedience to the civil magistrate.

*Obs.* 1. When the omission of the words would obscure the sentence, weaken its force, or be attended with an impropriety, they must be expressed, as:

We are apt to love, who love us; that is, *those who*, &c.

*Obs.* 2. Most compound sentences are more or less elliptical, as:

A man, woman, and child. The laws of God and man.

A magnificent house and gardens.

She was young, beautiful, and virtuous.

The ellipsis is of great use in the language. It abridges or shortens discourse; and contributes to the conciseness and strength of sentences.

### RULE 29.

The interjections, *O*, *oh*, and *ah* are followed by the pronoun of the first person in the objective case, as:

*O me! ah me! oh me!*

In the second person, they are a mark or sign of an address to a person or thing, as:

O thou persecutor! Oh, ye hypocrites!  
O virtue, how amiable thou art!

*Obs. 1.* The objective case is probably governed by a verb understood, as:

Ah me! that is, ah pity me!

### RULE 30.

In the use of prepositions, and words, which relate to each other, regard should be had to the meaning of the words, with which they are connected; and a regular and clear construction throughout should be carefully preserved, as:

He was more beloved than Cinthio, but not so much admired.

This is the last rule of syntax.

This book was bought for Jane, and her sister Mary.

The first proposal was different from the second, and contrary to it.

*Obs. 1.* This rule is very general, and may be applied to the correction of many erroneous forms of expression, upon which none of the less general rules can be made to bear.

### Questions.

What do you understand by syntax?

What do you mean by a sentence?

How many kinds of sentences are there?

What is a simple sentence? What is a compound sentence?

How are sentences divided? Will you give an example of a declarative sentence?

What do you mean by an interrogative sentence? Will you give an example?

What is an imperative sentence? Will you give an example?

What do you mean by a phrase? What are the principal parts of a sentence?

Into how many parts is syntax divided? What do you mean by concord? What by government?

What may be considered the general principles of syntax? Will you enumerate them?

Where is the proper place for the adjective? Under what circumstances is it to be put after the noun? When is the adjective to be considered a noun? What kind of a noun may it be called?



Are nouns sometimes to be considered as mere adjectives?

When may they be so considered?

Have the articles any resemblance to adjectives? In what respect are they like them?

When are the articles to be omitted before nouns? When is the definite article to be used? When the indefinite?

When an article is placed before a participle of the present tense, what effect has it?

What may this kind of noun be called?

Must pronouns always represent their antecedents, whether relative or personal? How must they agree with them?

How must the verb agree with its nominative? Where is the proper place for the nominative case?

When is it to be placed after the verb? When an auxiliary is used, where is it to be placed?

When the verb comes between two nominatives, with which should it agree?

Where should the relative be placed? When two or more nouns come together signifying the same person or thing, how are they to be placed? But if they signify different things, are they put in the same case?

Which is governed in the possessive case? Are the relative pronouns governed in the same way?

Has the preposition *of* sometimes the sense of the possessive?

Will you give an example?

What case does the transitive verb govern? Do their participles follow the same rule?

Do the compound participles sometimes assume the character of nouns? Can you give examples?

If you wish to represent an action or event that took place antecedent to that in which we are speaking, what tense would you use?

If you would represent an action or event that took place in a period of time that includes the present, what tense would you use?

Can you give examples in both these cases?

If you wish to represent an action or event as having taken place before some other action, or point of time already past, what tense would you use?

If you wish to represent an action or event that will be done or take effect, at or before the time of some other action or event, what tense must you use?

What is the best rule that can be given concerning the tenses of the verb?

What case does the preposition govern?

If a preposition be joined to a verb without any object, how is it to be considered?

Where is the proper place of the preposition?

Into how many classes may prepositions be divided?

What conjunctions are commonly joined with the subjunctive mode?

What do they usually imply?

Have we any conjunctions which have correspondent conjunctions in the subsequent part of the sentence?

Can you mention any of them?

The following exercises are designed to exemplify the rules of syntax, and the observations under them.

### RULE 1.

Julius Cæsar was the greatest general of his time.

Rome, the mistress of the world, was founded by Romulus upon the banks of the Tiber, a river in Italy.

Washington, the first president of the United States, is called the father of his country.

New York is the first commercial city in America.

He is a good scholar. She is an amiable young lady.

Plato was a distinguished philosopher of Greece.

Self-love, the spring of action in the soul, is ruled by reason.

### RULE 2.

The scholars are attentive and industrious. They are obedient to their tutor.

These books are neatly bound. He is a wise, learned and good man.

Those trees in the orchard are in full bloom. They will produce an abundant harvest.

I have not travelled during the last twenty years. I do not recommend this kind of suffering.

That set of books was a valuable present to me.

Peace of mind is an honorable amends for the sacrifice of interest. These are ample amends for all his labors.

A good character should be employed as a means of doing good. There is no means of escaping the punishment.

Faith is not only a means of obedience, but also a principal part of it. He lived temperately, and by this means, preserved his health. They were diligent, and attentive to their studies, and by these means, acquired knowledge.

Every tree is known by its fruit. Each one should esteem other persons better than himself. In proportion, as either of these two qualities is wanting, the language is imperfect.

Every one of the letters bears regular dates, and contains certain proofs of correctness. Every grove, and every tree was cut down.

The torrent tumbled through rocks abrupt. The plan of salvation displays wisdom unsearchable, and goodness infinite.

Pompey the Great was vanquished by Cæsar. Alexander the Great conquered Darius, king of Persia, at the river Granicus. He afterward extended his conquests to the river Indus.

He is a boy regularly studious, and devoutly pious.

The wicked shall be punished for their sins; but the righteous shall be rewarded for their faith and piety.

Blessed are the merciful; for they shall obtain mercy. Blessed are the meek; for they shall inherit the earth.

It is easier to build two chimnies than to maintain one.

The pleasures of the understanding are preferable to those of the imagination.

He is the stronger of the two, but not the wiser.

He was extremely prodigal, and his property is nearly expended.

Neither of these men seems to have any idea of the matter.

On either side of the river was the tree of life.

In general, the subject has been fully discussed, and we are satisfied.

### RULE 3.

A man will naturally entertain a more particular kindness for the men, with whom he has the most frequent intercourse.

We enter into intimacy with the person, whose temper and disposition suit the best with our own.

The oftener I see him, the more I like him. They are not the men. He hoped that this title would secure to him an ample, and an independent authority.

We often see the wise, the good, and the great man lie concealed, &c. To say the worst, we may gain time by the measure.

Man is the noblest work of God. Man was made for society, and ought to extend his good will to all men.

Fire, air, earth, and water are the four elements of philosophers.

As his misfortunes were the fruit of his own obstinacy, few persons pitied him.

The fear of shame, and the desire of approbation, prevent many bad actions.

The prudent and industrious generally gain riches.

By the observing of truth, you will command esteem and respect.

The changing of times and seasons, the removing, and setting up of kings, belong to Providence alone.

In the tracing of his history, we find little that is worthy of imitation.

#### RULE 4.

The king and the queen have put on their robes. They will soon be ready to walk.

Ye, who keep the sabbath-day holy, teach your children to keep it also.

I, who have finished my lesson, may now take exercise: but you, who have not finished your lesson, must first finish it, and then you may do the same thing.

Is any person, on his entering into the world, fully secure that he shall not be deceived by its allurements?

He had an acquaintance, who poisoned his principles. Those, that sow in tears, shall reap in joy.

True philosophy, which is the ornament of our nature, consists more in the love of our duty, and in the practice of virtue, than in great talents, and extensive knowledge.

Men of fine talents are not always the persons, whom we should esteem. The persons, with whom you dispute, are of your opinion.

Self-love, the spring of action in the soul, is ruled by reason: but for that, man would be inactive; and but for this, he would be active to no end.

Whoever entertains such an opinion judges erroneously. How beautiful soever they appear, they have no real merit.

In what light soever we view him, his conduct will bear inspection.

Which of those two persons has distinguished himself the most?

Religion raises men above themselves: irreligion sinks them beneath the brutes: the latter binds them down to this perishable earth; the former opens to them a prospect in the skies.

It is these that taint the female mind. It was the man, or the woman, that acted so shamefully. The truth is, it was I that helped her.

Propriety of language is the selection of such words, as the best usage has appropriated to those ideas, which we intend to express by them.

#### RULE 5.

The jury will be confined, until they agree to a verdict.

The committee were unanimous, and this is their award.

The clergy declared their intention to call a synod.

The people will not agree to give up their right of electing their representatives.

The crowd was so great that, with difficulty, we passed through it.

The school was adjourned, and it has not assembled yet.

The court of Areopagus was celebrated for the justice of its decisions.

The company was small at the first, but it was greatly increased.

When the nation complains, the rulers should listen to its voice.

In the days of youth, the multitude eagerly pursue pleasure as their chief good. The fleet was seen sailing up the channel. It has arrived, and moored in safety.

The regiment consists of a thousand men. It is commanded by a brave officer.

## RULE 6.

The sun and stars shine by their own light. The moon and planets reflect the light, which they receive from the sun. They disappear in the superior brightness of his rays.

Truth and honesty cannot fail of their reward. Learning and good sense always adorn their possessor. Cherish love and unity; for they are the bond of society.

Discontent and sorrow showed themselves in his countenance.

Cæsar and Pompey contended for the government of Rome. They were the most distinguished generals of the age.

Neither John, nor James, has said his lesson to his tutor.

Either Jane, or Mary, will be at the head of her class.

You or I will be in our place at the time appointed.

We shall obtain the premium at the examination.

James and his brother will contend for it; but they cannot get it.

Can justice or truth change its nature? Neither the lion, nor the tyger, will bow his neck to thee.

Neither will my father, nor my mother, give his consent.

## RULE 7.

I learn grammar. You study arithmetic. He studies algebra. We are repeating our tasks. Ye do speak the truth, and tell no falsehood. They are parsing their exercise. The man walks slowly forward. We shall soon overtake him.

I lost my book yesterday; can you tell, where I shall find it? I have been to school to-day. Does your sister learn geography?

This is a pleasant evening. The sun is setting in the west. The clouds are beautiful in the sky.

To be good is to be happy. To be temperate in eating and drinking, to use exercise in the open air, and to preserve the mind free from tumultuous passions, are the best preservatives of health.

To live soberly, righteously, and piously, is required of all men. To live temperately, is the best physic.

Be grateful, children of men. Charles, come hither, and say your lesson. Bring your exercise with you. It is well written. It is correct.

The distance is forty miles. He will be absent four days. The tree is forty feet high, and four feet thick. The plank is fourteen inches broad, and fifteen feet long.

The book cost five shillings and six pence. It is worth eight shillings. He resided for many years in the state of New York. He rode forty miles on the fourth day of July.

The places are forty miles distant. I board for three dollars a week.

What avails all my exertions?—Will martial flames forever fire thy mind?—Shall I study my grammar, or write my exercise?

Had I been well, I should have come to school. Arise thou. John, are you ready with your lesson?

#### RULE 8.

It is not I, with whom he is angry. They believed it to be him. I would have acted the same part, if I were he. It could not have been she. It must have been her sister.

By the improvement of her mind, she has become amiable.

He is a learned man. I know him to be a learned man. From small beginnings, Rome became the mistress of the world.

He has grown up to be a man in stature, and in refined judgment.

The government of the United States is a representative republic.

He proved himself to be a friend to the liberty of his country.

Washington was the soldier, the patriot, and the statesman. He is justly styled the father of his country. His memory will be revered by future generations.

No man can be called happy before his death. Solon was a distinguished legislator of Athens. His code of laws was made the basis of the twelve tables, compiled by the Roman commissioners.

Virgil is considered the prince of Roman poets. He was a learned man. Homer is supposed to be his superior in sublime eloquence; but not to be his equal in correctness of taste, and purity of style.

By prudence and economy, he became rich. The general was saluted emperor. The professor was appointed tutor to the prince. Aristotle was appointed tutor to Alexander; who was afterward called the Great. I am he, whom they reviled.

### RULE 9.

The peasantry go braefoot, and the middle sort use wooden shoes. The court of Rome was not without solitude. The house of commons was of little weight.

Congress was influenced by these measures.

An army of twenty thousand men was assembled. The wicked shall go away into everlasting punishment, but the righteous into eternal life.

My people do not consider. They rejoice in that, which should give them sorrow. The congress of the United States is composed of a house of senate, and a house of representatives.

No people was ever so much infatuated as the Jewish nation. The family were all well, when we left them. A majority were disposed to adopt this measure.

All the world are spectators of your conduct. Blessed are the people that hear, and obey the gospel.

All the virtues of mankind are easily counted; but their follies and vices are innumerable.

### RULE 10.

The sun that rolls over our heads, the food that we receive, the rest that we enjoy, daily admonish us of a superior, and superintending power.

James and John were the sons of Zebedee, and partners with Simon. Joy, tranquillity, and peace dwell there.

Their love, their hatred, and their envy have perished with them.

Ignorance and negligence have caused the mistake. The discomfiture and slaughter were great. A long course of



time, and a variety of incidents and circumstances, are requisite to produce these revolutions.

Patriotism, morality, and every public and private consideration, demand our submission to just and lawful government.

Nothing delights me so much as the works of nature.

The thoughtless and intemperate enjoyment of pleasure obliterates every serious thought from our minds, and effaces the sense of religion, and of God.

My love and affection toward thee remain unchanged.

Scipio, as well as Hannibal, was a great general.

The religion of these persons, as well as their customs and manners, was misrepresented.

Cæsar, as well as Cicero, was considered a master of eloquence.

Every bird, every beast, is the work of his hand. Every hair of our head is numbered. Each one must give an account to God for the use or abuse of the talents committed to him.

#### RULE 11.

No axe or hammer has ever awakened an echo here.

Neither want nor cold prevents his approach.

Neither authority nor analogy supports his opinion.

That, which the heart or the imagination dictates, flows readily.

The happiness or misery of man is put, in a great measure, in his own hands.

Neither character nor dialogue was understood properly.

It must be confessed, that a lampoon or a satire does not carry in itself robbery or murder.

Death, or some worse misfortune, soon divides them.

I or thou art to blame. Thou or I am in fault. Neither poverty nor riches were injurious to him. I or they were offended at it.

My sister and I are daily employed in our respective occupations.

A man may see a metaphor or an allegory in a picture, as well as read it in a description.

## RULE 12.

We should be grateful to those, who, by repeated kind offices, have proved themselves to be our friends. These are the men, who, you might suppose, were the authors of the work.

Our tutors are our benefactors, to whom we owe obedience, and whom we ought to love.

These are the trees, which produce fruit abundantly.

Syntax, which is the third part of grammar, treats of the agreement, government, and proper arrangement of words in sentences.

The relative, which becomes the nominative to the verb, usually precedes it.

The person, whom you saw yesterday, left town this morning for Boston.

The persons, whom conscience and virtue support, may smile at the caprice of fortune.

From the character of the persons, with whom you associate, your own character will be estimated.

Of whom did you purchase those books, which you are reading? I bought them of the bookseller, who lives at the sign of the bible. Whom did you see there? I saw him and his clerk.

I saw our friend, him, who was here last winter.

The gardener, who gave me the tulips, promised, at the same time, to give me a piony.

## RULE 13.

I am the person, who adopts the sentiment, and maintains the propriety of such measures.

Thou art the friend, who hast often relieved me, and who hast not deserted me now, in the time of need.

I perceive thou art a pupil, who possessest good parts, but who hast cultivated them little.

Thou art the Lord, who didst choose Abraham, and didst bring him out of Ur of the Chaldees.

Are you the officer, who commanded the American troops at New Orleans?

## RULE 14.

Shall we take a walk into your father's orchard? These books are your sister's. Wisdom's precepts form the good man's interest and happiness.

Virtue brings its own reward. This book is mine. That paper is hers. These apples are his; but the peaches are ours.

The grammar is thine. These pens are theirs.

I called at the bookseller's shop. They were bought yesterday at the bookseller's. She is the sister of my friend's wife. They are John's, as well as his sister's books.

The wrath of Poleus' son. He was Moses' minister. For goodness' sake, I pray you to desist. For conscience' sake, proceed no further. Demosthenes' oration against Aschines was an excellent production.

I left the parcel at Smith's, the bookseller and stationer. There are many books at Thomas', neatly bound, and at a low price.

For David, my servant's sake. It was Paul the Apostle's advice. Dionysius the tyrant's power.

I reside at Johnson's, the friend and patron of the arts and sciences. We tarried a short time at Lyttleton's, the ornament of the country, and the friend of every virtue.

These psalms are David's, the king, priest, and prophet of the Jewish people. It was necessary to have both the physician, and the surgeon's advice in the case.

Much will depend upon the pupil's composing often, but more upon his reading. Much depends upon this rule's being observed. His being admired caused his ruin. Jane's being flattered rendered her vain.

## RULE 15.

Alexander the Great conquered the Persians at the river Granicus, and afterward he subdued the Persian monarchy.

I declare unto you him, whom ye ignorantly worship.

Whom should we esteem more than the wise and the good? By the character of those, whom you choose for your friends, your own is likely to be formed.

They are the persons, whom he thought to be true to

own interest. Choose for your friend, the man who has the boldness to speak the truth upon all occasions. You must premise these circumstances. Whose number had amounted to three thousand.

They, whom opulence has rendered proud, and whom luxury has corrupted, cannot relish the simple pleasures of nature.

The man, whom he raised from obscurity, is dead. We love him and them; but who are you? Whom should I love, but my old friend? Whom shall we send upon this errand?

Mathematics is a study, I like very much. Grammar and Geography are studies, I like the most of all others.

Will you procure me a grammar? The teacher gave me the first premium. He gave my sister the second premium; John, my brother, the third premium.

You pay me a compliment. The book was given him.

#### RULE 16.

Charles has been saying his lesson. I found him read the orations of Cicero. She is studying rhetoric and poetry, and making good progress in them.

By exposing himself too much in different climates, he ruined his health. Thinking themselves wise, they became fools.

John was sent to prepare the way of the Lord by the preaching of repentance. By the continual mortifying of corrupt affections, we become holy. They made preparations for advancing and promoting the public good.

It is an overrating of ourselves, to reduce every thing to the narrow measure of our capacities. The keeping of the Sabbath day in seven is a divine command.

He derived much pleasure from hearing the philosopher. There will be the consequence of their neglecting of it. In the calling of names, they proceeded to blows.

By promising much, and by performing little, we become despicable. He studied to avoid the expressing of his opinion too freely.

This was, in fact, a converting of the money to his own use. His being disappointed rendered him petulant.

Her being beautiful was a misfortune to her. His being flattered made him vain. He is not the person, who he appeared to be. If it were not he, whom do you suppose it to have been?

## RULE 17.

He failing, who can hope for success? I being young, they deceived me. They refusing to comply with the terms, I withdrew. The child being lost, what can the parents do? This having been done, we will become friends.

This being said, we all departed to our homes. He having ended his discourse, the assembly dispersed. The moon shining in the night, the darkness was dispelled.

## RULE 18.

We should strive to do our duty. Patriotism prompts men to perform noble actions. It is better to live upon a little, than to out-live a great deal.

It is full time to go to school. It is generous to forgive injuries. It is praiseworthy to relieve the wants of others.

I have observed some persons use their wit improperly. We see many persons make no conscience of committing acts of oppression, when they could pass with impunity.

It must be a pleasant sight to see young persons resolutely withstand the allurements and temptations of vice, and persevere in a course of religion and virtue.

I heard Charles recite his lesson, and parse his exercise. The tutor will be ready to hear the class recite presently. It is our duty to use diligence in the acquisition of knowledge.

I remember to have heard the preceptor say, that diligence and application to study were necessary, in order to our becoming scholars.

Please to excuse my absence. It is time to rise. The man was seen to go through the gate into the yard.

Joseph said: Cause every man to go out from me.

I need not solicit him to do a generous action. I dare not proceed too hastily in this business.

Let us choose the good, and avoid the evil. Let us be careful to make the best improvement of our time.

To be diligent in your studies, is praiseworthy. To feed the hungry, and to clothe the naked, are christian duties.

## RULE 19.

I intended to write last week. I cannot excuse the remissness of those, whose business it should have been to interpose their good offices. There are two circumstances, which made it necessary for them to lose no time.

From his biblical knowledge, he appears to have studied the scriptures with great attention. I found him better than I expected to find him. It is a long time since, I directed him to do it.

It would have afforded me great pleasure, as often as I reflected upon it, to have been the bearer of such pleasing intelligence. If I had been the bearer of such pleasing intelligence, it would have afforded me much pleasure.

From his conversation, he appears to have studied the Iliad with care and judgment. He is supposed to have died by violence.

To have deferred his repentance longer, would have disqualified him for repenting altogether.

The best rule that can be given, is, to observe what the sense necessarily requires.

To preserve consistency and propriety in the use of the tenses of verbs, we must recollect that in the potential mode, the present and indefinite tenses often carry with them a future sense.

By the next new year's day, I shall have been at school three years. He, who had been dead, sat up and began to speak.

I shall be obliged to him, if he will gratify me in that particular.\* I purpose to go to Washington, and after I shall have finished my business, to return to New York.

When we had visited London, we returned content, and satisfied, to our peaceful residence.

## RULE 20.

We must not expect to find study always agreeable to us. We find them always ready, when we want them.

Many prophecies have been remarkably fulfilled. If you be naturally blessed with a good memory, exercise it continually, and you will greatly improve it.

Vice always creeps slowly, and insensibly entwines around us those concealed fetters, by which, at last, we are completely bound.

These rules will be clearly understood, after they have been diligently studied. There are some thieves in the house, who will rob and plunder it.

He was never seen to laugh from that time, but he often wept. He never comes at a proper time. He went to London in the first place, thence to Paris, and hence he will return.

A boy so well educated gives great hopes of future usefulness. No king was ever so much loved by his people. He was not often pleasing, because he was vain.

These things never should be separated. I should be pleased, if you could tarry a little while with me.

#### RULE 21.

I never did repent of doing good, nor shall I now. No imitator ever came up to the author. I can by no means believe the story. The testimony is not insufficient. Nor let any comforter approach to me.

The evidence in this case is not immaterial. This explanation of the matter was not inexpedient. What you have said is not unsatisfactory to me.

#### RULE 22.

Of whom do you speak? Associate not with persons, of whom none can speak well. To whom will you give the fruit? He is an author, with whose works I am much pleased. Charles, give me those books. Will you go to the store, and buy me some paper and quills?

He is resolved upon going to the Persian court. He was eager in recommending it to his fellow citizens.

He found a very great difficulty in writing. You have bestowed your favors upon the most deserving persons.

Your prejudice against my cause was unreasonable.

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Those things, which have the greatest resemblance to each other, frequently differ the most.

The rejection of it is consonant to our common nature. Policy sometimes can prevail over force.

It remains with thee and me to determine that matter. I lent the book to some person, I know not to whom.

The error was occasioned by compliance with earnest entreaty. This principle is in unison with our nature.

Look up to heaven, and see the multitude of stars. Then look down upon the earth, our perishable abode.

The torrent rushed down from the mountain, and deluged the plain. The water spread around in every direction.

According to our custom, we go to church every Sunday, if nothing prevent us. You were all to blame, except him.

Respecting the matter of controversy between you, I know nothing.

#### RULES 23 and 24.

If he prefer a virtuous life, and be sincere in his professions, he will succeed. To deride the misfortunes of others is inhuman, and to want compassion toward them is unchristian.

The parliament addressed the king, and immediately proceeded to business. His wealth and he bid adieu to each other.

He entreated me and my friend to be on good terms with him. We often overlook the blessings which we enjoy, and search for others that are beyond our reach.

My sister and she were intimate with each other. Anger glances into the breast of a good man, but rests only in the bosom of fools.

She walks with a dignity and grace. Rank may confer influence, but it will not necessarily produce virtue.

He does not want courage, but he is defective in sensibility. My brother and he are good grammarians.

They understand neither grammar nor geography.

I can read either Virgil or Cicero. I am studying at present Sallust, and shall shortly read Horace.



My father designs me either for the bar or pulpit: but I am pleased with neither the former, nor the latter.

Virtue is praised by many, and she would be desired by them, if her worth were really known.

#### RULE 25.

If thou bring thy gift to the altar, and there remember that thy brother hath any thing against thee, &c.

He cannot be clean, unless he wash himself. Whether it were I or they, so we preach, and so ye believed.

Though he was a son, yet learned he obedience, by the things which he suffered.

Reprove not a scorner, lest he hate thee. Love not sleep, lest thou come to poverty. Take heed that thou speak not to Jacob. If he be discreet in his conduct, he will succeed. If thou do not reward this service, he will be discouraged. If thou dost heartily forgive, endeavour to forget the offence. If he do not submit, it will be from necessity. Though he do submit, he is not convinced.

If a man have an hundred sheep, and one of them go astray, he will leave the ninety and nine, &c. We shall overtake him, though he run. Unless he act prudently, he will not accomplish his purposes. If thou prosper, thou shouldst be thankful for it. Unless he study diligently, he will never become learned. He will maintain his principles, though he lose his property.

Whether he succeed or not, his intention is pure, and laudable. If he be not prosperous, he will not repine at his fortune. If thou injure another, thou wilt hurt thyself.

If thou believest with all thy heart, thou mayest be baptized. Though he excel in knowledge, she far exceeds him in virtue. Though he seem simple and artless, he has deceived us. If he allow the excellence of virtue, he does not regard her precepts.

If thou loved him truly, thou wouldst obey him. Though thou did conform, thou hast gained nothing by it.

I purpose to take a walk this afternoon, unless it rain.

If thou cast me off, I shall be unhappy. If he be an impostor, he would have been detected. I knew that thou wert not slow to hear and forgive. Take heed lest thou fall.

Were I to enumerate her virtues, it would look likeattery. Were he ever so opulent and great, this contact would debase him.

## RULE 26.

There is no man so sanguine, as not to fear some adverse consequences. This is no other than the gate of paradise.

To trust in him is no other than to acknowledge his power. As the governess was present, so the children behaved properly. He is so conscious of deserving the reuke, that he dare not reply.

They are both worthy of praise; and one is equally as deserving as the other. He is as diligent and learned as his brother. I will either present it to him myself, or direct another person to do it.

The house is not as commodious as we expected to find it. I must be so candid as to own that I have been mistaken.

There was something so amiable in her countenance, that it affected me with love and respect for her. As far as I am able to judge, the book is well written.

The work is a dull performance, and is capable of pleasing neither the understanding, nor the imagination.

He has more sense and prudence than to be made a dupe to such artifices. The dog in the manger would either eat the hay himself, nor suffer the ox to eat it.

He is not so eminent, nor so much esteemed, as he thinks himself to be.

## RULE 27.

He is taller than I. You are a much greater loser than I. He suffers more than they. A stone is heavy, and the hand is weighty, but a fool's wrath is heavier than they both. If the king give us leave, we may perform the office as well as they, who do perform it.

It was not the work of so eminent an author as he, to whom it was first imputed. He is younger than his sister. They loved him more than me. The undertaking was

much better executed by his brother than by him. There is only one in fault, and that is I.

Salmasius (a more learned man than he has seldom appeared) was not happy at the close of life.

They know how to write as well as he; but he is a better grammarian than they. Who betrayed his friend?—I did not.

### RULE 28.

I saw a man, woman, and child. I have a fine house, and gardens. I mentioned not only the year, but the day and the hour.

I met on the road a little man, and woman. I will love and fear him. This is the man, they love. These are the books, he bought yesterday.

The horse I rode to town to-day fell down on the road.

It is just, the memory of their virtues should remain to posterity.

We speak that we do know, and testify that we have seen. The man was old and crafty. She was young, beautiful, virtuous, and accomplished.

I went to see and hear him discourse upon the subject. He spake and acted wisely. Thrice I went and offered my service. He went into the abbeys, halls, and public buildings.

He spake to every man, woman, and child, in the house. They confess the power, wisdom, goodness, and love of their Creator.

Though I love him, I do not flatter him. If this part of our trade were well cultivated, we should gain from one nation; and if another, from another. Wealth and poverty are temptations; that tends to excite pride, this discontent.

### RULES 29 and 30.

O thou, who art so unmindful of thy duty! Ah wretched me, how ungrateful for the favors received! Oh happy they, surrounded by so many blessings!

Hail thou, who art highly favored! O thou, my voice inspire, who touched Isaiah's hallowed lips with fire! O

man, what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with him?

This dedication may serve for almost any book, that has been or shall be printed. We should entertain no prejudice against plain and honest people.

Sincerity is even more valuable than knowledge. Many persons have profited by good advice. I have a beautiful field and pleasant walks.

He is resolved to remove to the city, and reside there.

Neither did he, nor any other person, suspect so much dissimulation in the young lady.

The deaf man, whose ears had been opened, and whose tongue had been loosed, glorified the great Physician.

The intentions of some of these philosophers, nay, of many of them, might have been, and probably were, good.

The greatest masters of criticism differ among themselves.

#### *Promiscuous Exercises.*

Disappointments sink the heart of man, but the renewal of hope gives consolation.

Fifty pounds of wheat contain forty pounds of flour.

The mechanism of clocks and watches was unknown a few centuries ago. A variety of pleasing objects charms the eye. The inquisitive and curious are generally talkative. Great pains have been taken to reconcile the parties.

Have the goods been sold to advantage?—There are many occasions in life, in which silence and simplicity are true wisdom.

In vain our flocks and fields increase our store,  
When our abundance makes us wish for more.  
Accept these grateful tears: for thee they flow;  
For thee, who ever feels another's wo.

To do unto all men, as we wish that they, in similar circumstances, should do unto us, constitutes the great principle of virtue.

To be of a pure mind, to exercise benevolence toward others, and to cultivate piety toward God, are the sure means of becoming peaceful and happy.

The school of experience teaches many useful lessons. You should do justice to all men, even to enemies. Food, clothing, and credit, are the rewards of industry.

No age, no condition, is free from trouble. In the path of life are many thorns as well as flowers.

The vices, which we should especially avoid, are those which most easily beset us. Our parents and teachers are the persons, whom we ought, in a particular manner, to respect.

If our friend be in trouble, we should endeavor to console him. Thou art the man, who hast improved those privileges, and who wilt reap the reward.

The American people are prosperous and happy. The company has assembled. A herd of cattle grazing in the meadows affords a pleasing sight.

The young, the healthy, and the prosperous, should not presume on these advantages. The scholar's diligence will secure the tutor's approbation.

The good parent's greatest joy is, to see his children virtuous, wise, and happy. When a person has nothing to do, he is almost always tempted to do wrong.

We need not urge Charles to do good: he loves to do it. That sort of pleasure weakens and debases the mind. Wisdom and virtue ennoble us. Vice and folly debase us.

The misfortune did happen, but we earnestly hoped, and endeavored, to prevent it. To have been censured by so judicious a friend, would have greatly discouraged me.

Having early disgraced himself, he became mean and dispirited.

We should always prepare for the worst, and hope for the best. A young man so learned and virtuous, promises to be a very useful member of society.

Neither threatening nor promises could make him violate the truth. Charles and John are not insincere; we may therefore safely confide in them. The evidence in the case is not improper. These things are not unuseful for us.

From whom was that information received?—To whom belong that house and those fine fields?

He and I commenced our studies at the same school. If

we contend about trifles, and violently maintain our opinions, we shall gain few friends.

If you acquire knowledge, good manners, and virtue, you will secure esteem. Though Charles and I be rivals in our studies, we do not cease to be friends.

In our travels, we saw much to be approved, and much to be condemned.

She is more talkative and lively than her brother, but not so well informed. Though I be not so good a scholar as he is, I am not less attentive to study. Jane is beloved, because she is modest and amiable.

Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

Pampered by indulgence, all our passions will become mutinous, and ungovernable. Desire, not reason, will be the ruling principle of our actions.

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying of so many good things, than discontented, because there are some, which we may want.

To live for a long time, ought not to be our favorite wish, so much as to live well. How many pass away the most valuable years of their lives, tost in a whirlpool of pleasure and folly.

Look around you with an attentive eye, and examine characters well, before you connect yourself too closely with any one, who may desire your society.

Beauty of form has often betrayed its possessor. The flower is easily blasted. It is short lived at the best, and trifling in comparison with the higher, and more lasting beauties of the mind.

The true honor of man consists not in the multitude of riches, or the elevation of his rank; for experience shows, that these may be possessed by the worthless, as well as by the deserving.

Thousands, whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honor, if idleness had not frustrated the effects of all their powers.

Disappointments derange and overcome vulgar minds.

The patient and the wise, by a proper improvement, frequently make them add to their high advantage.

Engrave upon your minds this sacred rule: "Do unto others, as you wish that they should do unto you." Discontent often nourishes passions equally malignant to the cottage and the palace.

Be not so overcome by the injuries with which you meet, as to pursue revenge; so, by the disasters of life, as to sink into despair; so, by the evil examples of the world, as to follow them into sin: but overcome injuries by forgiveness; disasters, by fortitude; evil examples, by firmness of principle.

The charms and comforts of virtue are inexpressible. They can be justly conceived only by those, who possess her. The consciousness of divine approbation and support, and the steady hope of future happiness, communicate a peace and joy, to which all the pleasures of sense bear no resemblance.

If we knew how much the pleasures of this life deceive and betray their unhappy votaries, and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment, or the uncertainty of possession, which every where attend them; we should cease to be enamoured with such brittle and transient joys, and should wisely fix our hearts on those virtuous attainments, which the world can neither give nor take away.

The silent stranger stood amazed to see  
Contempt of wealth, and wilful poverty.

Rude behaviour and indecent language are peculiarly disgraceful to youth. The true worship of God is an important and awful service. We should strive to live peaceably with all men.

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.

Honor and shame from no condition rise,  
Act well your part, there all the honor lies.

In groves we live, and lie on mossy beds,  
By crystal streams, that murmur thro' the meads.

The lark each morning waked me with her sprightly lay.  
There are no fewer than thirty-two species of the lily.

Teach me to feel another's wo,  
To hide the fault, I see;  
That mercy I to others show,  
That mercy show to me.

Pity the sorrows of a poor old man,  
Whose trembling limbs have borne him to thy door,  
Whose days are dwindled to the shortest span:  
Oh! give relief, and Heaven will bless thy store.

In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine,  
"The hand that made us is divine."



## PART IV.

### Of Prosody.

*Begin*

That part of grammar, which treats of the pronunciation of words, and the laws of versification, is called PROSODY.

The pronunciation of words comprises *accent*, *quantity*, *emphasis*, *pause*, and *tone*.

ACCENT is the laying of a peculiar stress of the voice, on a certain letter or syllable in a word, that it may be better heard than the rest, or distinguished from them; as, in the word *presùme*, the stress of the voice is upon the letter *u*, and second syllable *sume*, which takes the accent.

Accent is either principal or secondary. The principal accent is that, which necessarily distinguishes one syllable in a word from the rest. The secondary accent is that stress of voice, which we may place upon another syllable, beside that which has the principal accent. When the accent falls upon a vowel it renders it long, as in the word



*glory*, where the accent falls upon the letter *o*; but when it falls upon a consonant, it renders the vowel of that syllable short, as in the word *habit*, which has the first syllable short.

All words of two syllables have one of them accented, as: *habit*, *actor*, *glory*, &c. Words of three and more syllables, beside the principal accent, have generally the secondary or half accent on some one of their syllables, as: *crucifix*, *luninary*, where the principal accent falls upon the first syllable, and the secondary or half accent upon the third. So also in the words *complaisant*, *violin*, the principal accent falls upon the last syllable, the secondary or half accent upon the first.\*

THE QUANTITY of a syllable is that time, which is occupied in pronouncing it. It is either *long* or *short*.

A vowel or syllable is long, when the accent is upon the vowel, which causes it to be slowly joined in pronunciation to the following letters, as: in the words *fall*, *bale*, *mood*, *feature*.

A syllable is short, when the accent is upon the consonant, which causes the vowel to be quickly joined in pronunciation to the following letters, as: in the words *sént*, *bónnet*, *húnger*.

A long syllable generally requires double the time of a short one in pronunciation, as: *māte*, and *nōte*, which require double the time in pronouncing them, that *māt* and *nēt* do.

EMPHASIS is a stronger and fuller sound of voice, by which we distinguish some word or words, on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress.

Emphasis is of two kinds, simple and complex. It is simple, when it serves only to point out the plain meaning of any position: it is complex, when, beside the meaning, it marks also some emotion of the mind, or gives a

\* Any rules for placing the accent upon words, or fixing the quantity of syllables, would be of little use to the learner. They are therefore here omitted. Upon this part of grammar, let the pupil consult Walker's Pronouncing Dictionary.

meaning to words, which they would not have in their usual acceptation. The simple emphasis is little more than a stronger accent, with little or no change of tone: the complex emphasis, beside force, has always a manifest change of tone. "And Nathan said unto David, *Thou art the man.*" This is an example of the simple emphasis. Here we perceive the emphasis does little else than point out the meaning of the speaker. That pathetic expostulation in Ezekiel, "Why will ye die?" is an instance of the complex emphasis. Beside the usual meaning of the words, we perceive an emotion of the speaker super-added.

On the right management of the emphasis, depends the life of pronunciation. If it be placed wrong, we confound and destroy the meaning, or at least render it ambiguous. To give an instance or two; the question: "Do you ride to town to-day?" is capable of four different meanings, according to the emphasis. If it be placed upon the word *you*, the answer will be: no, I shall send a servant in my stead. If it be placed upon *ride*, the answer will be; no, I purpose to walk. If it be placed upon *to town*, the answer may be; no, I shall ride into the country. If it be placed upon *to-day*, the answer may be; no, but I shall to-morrow. Again; "Betrayest thou the Son of man with a kiss?" If the emphasis be placed upon the word *betrayest*, it makes the reproach turn upon the infamy of treachery. If it be placed upon *you*, it makes it rest upon Judas' connexion with his Master. If it be placed upon *the Son of man*, it makes it rest upon our Saviour's personal character and eminence. If it be placed upon *with a kiss*, it turns it upon his prostitution of the signal of peace and friendship to the purpose of destruction.

When two words are put in contrast or opposition to one another, they are both emphatic, as: He is the *tyrant*, not the *father* of his people. His subjects *fear* him, but they do not *love* him.

The emphasis often lies on the word that asks the question, as: *Who* said so?—*When* will he come?—*Whither* shall I go?—*Why* dost thou weep?

Emphasis may be further distinguished into the weaker, and the stronger emphasis. In the sentence; "Exercise

and temperance strengthen even an indifferent constitution;" we perceive a stress of voice to fall upon the word *strengthen*, but a greater stress upon the word *indifferent*; which receives the principal emphasis.

Beside its other offices, emphasis is the great regulator of the quantity of syllables. It sometimes changes *long* into *short*; and again *short* into *long*, according to the importance of the words, in regard to meaning. It also sometimes changes the place of the accent; as, in these examples; "He shall *increase*, but I shall *decrease*." "There is a difference between giving and *forgiving*." "In this species of composition, *plausibility* is much more essential than *probability*." Here the emphasis requires the accent to be placed upon syllables, to which it does not properly belong.

In order to manage emphasis properly in reading or speaking, the only rule to be given is: Study to attain a just conception of the force and spirit of the sentiment, which you pronounce. To lay the emphasis with exact propriety, is a constant exercise of good sense and attention. It is far from being an inconsiderable attainment. It merits the attention of every reader and speaker.

There is an error into which many persons fall, namely, that of multiplying the emphatic words too much. If they recur too frequently, and the reader or speaker attempt to render every thing, which he expresses of high importance by a multitude of strong emphases, we soon learn to pay little regard to them.

PAUSES or rests in speaking or reading, are a total cessation of the voice, during a perceptible, and in many cases, a measurable space of time.

They are of two kinds, emphatical pauses, and such as mark the distinctions of the sense.

Emphatical pauses are made after something has been said of peculiar moment, and on which we desire to fix the hearer's attention. These pauses have the effect of a strong emphasis. They should therefore be used sparingly; for, as they excite uncommon attention, if the importance of the matter answer not the expectation, they cause disappointment and disgust. The principal use of pauses is, to mark the divisions of the sense, and at the same time

to allow the speaker time to draw his breath. The proper adjustment of these pauses is one of the nicest and most difficult parts of delivery.

Pauses are also necessary to the hearer, that the ear may be relieved from the fatigue, which it would otherwise endure from a continued sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

Pauses, which distinguish the sense, are either suspending, or closing. The former is used, when the sense is incomplete, and is only a slight and simple suspension of the voice: the latter is used, when the sense is complete, and consists generally in an easy or gradual fall of the voice. But here there are many exceptions. There are many sentences, in which, though the sense be not complete, the voice takes the closing, rather than the suspending pause; and others, in which the sentence closes with the suspending pause.

In general, if there be nothing in the sense, which requires the last sound to be elevated, an easy fall, sufficient to show that the sense is finished, will be proper. And in pathetic pieces especially those of the plaintive, tender, or solemn kind, the tone of the passion will often require a still greater fall or cadence of the voice.

The only general rule in the management of pauses in reading or speaking is: Attend to the manner in which nature teaches us to speak, when engaged in real and earnest discourse with others.

**TONES** consist in the modulation of the voice, and in the notes and variations of sound, which we employ in the expression of our sentiments.

They are different from emphasis and pauses. These affect particular words and phrases with a degree of inflection of the voice; but tones, properly so called, affect sentences, paragraphs, and sometimes the whole of a discourse.

In the proper use of tones, consist the life, spirit, beauty, and harmony of delivery. The beautiful lamentation of David over Saul and Jonathan, may serve as an example: "The beauty of Israel is slain upon thy high places. How are the mighty fallen! Tell it not in Gath: publish it not in

the streets of Askelon: lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, nor rain upon you, nor fields of offerings; for there the shield of the mighty was vilely cast away; the shield of Saul, as though he had been anointed with oil!" The first of these divisions expresses sorrow and lamentation; the note, therefore, is low. The next contains a spirited command, and should be pronounced much higher. The last, in which he makes a pathetic address to the mountains, where his friends were slain, must be expressed in a note quite different from the former; not so low as the first, nor so high as the second; but in a manly, firm, and yet plaintive tone.

The best rule to be given upon the subject of tones, is: Strive to enter into the spirit of the author's sentiments, as well as into the meaning of his words. We shall then seldom fail to deliver them in proper tones, and in suitable expressions.

### *Questions.*

Of what does prosody treat?—What does the pronunciation of words comprise?

What do you mean by accent?—Can you give an example?

How is accent divided?—What is the difference between the principal and secondary accent?

When the accent falls upon a vowel, what effect has it?

When it falls upon a consonant, what effect has it upon the vowel of that syllable?

Can you give examples?—In all words of two syllables, is one of them accented?

In words of three and more syllables, what are the rules concerning the accent?—What do you mean by the secondary accent?—Can you give examples?

What do you mean by the quantity of syllables?

When is a vowel or syllable long?—When is it short?

What do you mean by emphasis?

Into how many kinds is emphasis divided?

What is the difference between simple and complex emphasis?

Can you give examples of each kind of emphasis?

Is it important that the emphasis should be properly placed in reading and speaking?

When two words are put in opposition or contrast, are they both emphatic?

What examples can you give?

Does the emphasis often lie upon the words, which ask the question?—Will you give examples?

Does emphasis often regulate the quantity or length of syllables? Can you give examples?

In placing the emphasis, what is the best rule to be observed?

What do you mean by pauses?—How many kinds of pauses are there?—What is the principal use of pauses?—Are pauses necessary to the hearer, as well as to the speaker?—Why are they necessary to the hearer?

In the use and application of pauses, what is the best rule to be observed?

What do you mean by tones?—Are they different from emphasis and pauses?—In what does that difference consist?

Are tones of great use in speaking and reading?—Can you give any example of their use and application?—How should the first part of that lamentation be pronounced?—In what note should the second member?—In what note or tone should the last member be pronounced?—What are the reasons for this difference of tone?

What is the best rule that can be given upon the subject of tones?

*Verse* is the arrangement of a certain number of syllables according to certain laws.

Rhyme is the correspondence of the last sound of one verse to the last sound or syllable of another.

Feet and pauses are the constituent parts of verse. A certain number of syllables connected form a foot. They are called *feet*, because by them the voice, as it were, steps along through the verse in a measured pace.

The ancients divided their syllables into *long* and *short*; and ascertained the exact quantity of each; giving to the long syllables twice the time of the short. The long ones, being the more important, marked the movement of the verse.

In English, syllables are divided into accented and unaccented; and, by the peculiar stress of voice upon the accented syllables, they are equally as capable of marking the movement, and of pointing out the regular paces of the voice, as the long syllables were by their quantity, among the ancients.

When the accent falls upon the vowel, the foot is exactly of the same nature with the ancient foot, having the same just quantity in the syllable. And when it falls upon a consonant, it has the same effect; agreeing in movement,

though differing in measure, and making different impressions upon the ear. We have therefore, in fact, duplicates of the ancient feet. This is a richness peculiar to our language; and places at the disposal of the poet an abundant stock of materials; which he may work up into an almost endless variety.

Every foot has powers peculiar to itself; and upon the knowledge and right application of those powers, the pleasure and effect of poetic numbers chiefly depend. All feet used in poetry consist either of two, or three syllables; and are reducible to eight kinds; four of two syllables, and four of three, as follow:

*Dissyllable.*

A Trochee - ˘  
 An Iambus ˘ -  
 A Spondee --  
 A Pyrrhic ˘ ˘

*Trisyllable.*

A Dactyl - ˘ ˘  
 An Amphibrach ˘ - ˘  
 An Anapæst ˘ ˘ -  
 A Tribrach ˘ ˘ ˘

A Trochee has the first syllable accented, and the last unaccented, as: "Hātefŭl, pétish."

An Iambus has the first syllable unaccented, and the last accented, as: "Bětrāy, consist."

A Spondee has both the words or syllables accented, as: "The pāle mōōn."

A Pyrrhic has both the words or syllables unaccented, as: "Ōn thē tall tree."

A Dactyl has the first syllable accented, and the two latter unaccented, as: "Lābörĕr, pössible."

An Amphibrach has the first and last syllables unaccented, and the middle one accented, as: "Dělīghtfŭl, doméstic."

An Anapæst has the two first syllables unaccented, and the last accented, as: "Cōntrāvēne, acquiēsce."

A Tribrach has all its syllables unaccented, as: "Nūmĕrāblĕ cōnquerable."

Some of these feet may be denominated *principal* feet, as pieces of poetry may be wholly or chiefly formed of any of them. Such are the Trochee, Iambus, Dactyl, and Anapæst. The others may be termed *secondary* feet, because their chief use is to diversify the numbers, and to improve the verse.

**IAMBIC** verses may be divided into several species, according to the number of feet or syllables of which they are composed.

1. The shortest form of the English Iambic consists of an Iambus, with an additional short syllable, as:

Disdaining,  
Complaining,  
Consenting,  
Repenting.

We have no poem of this measure, but it may be met with in stanzas. The Iambus, with this addition, coincides with the Amphibrach.

2. The second form of our Iambic is also too short to be continued through any great number of lines. It consists of *two* Iambuses.

Whāt plāce is hēre !  
What scenes appear !  
To me the rose  
No longer glows.

It sometimes takes, or may take, an additional short syllable, as:

Upōn ā mōuntāin  
Beside a fountain.

3. The third form consists of *three* Iambuses.

In plācēs fār ōr nēar,  
Or famous or obscure,  
Where wholesome is the air,  
Or where the most impure.

It sometimes admits of an additional short syllable, as:

Oūr hēarts nō lōngēr lāngūish.

4. The fourth form is made up of *four* Iambuses.

And māy āt lāst mŷ wēarŷ āge  
Find out the peaceful hermitage.

5. The fifth species of English Iambic consists of *five* Iambuses.



Hōw lōv'd, hōw vālū'd ōnce, āvāils thēe not,  
 To whom related; or by whom begot:  
 A heap of dust alone remains of thee;  
 'Tis all thou art, and all the proud shall be.

Bē wīse tō dāy, 'tīs mādnēss tō dēfēr;  
 Next day the fatal precedent will plead;  
 Thus on, till wisdom is pushed out of life.

This is called the *Heroic* measure. In its simplest form it consists of five lambuses; but by the admission of other feet, as Trochees, Dactyls, Anapæsts, &c. it is capable of many varieties. Indeed most of the English common measures may be varied in the same way, as well as by the different position of the pauses.

6. The sixth form of our Iambic is commonly called the *Alexandrine* measure. It consists of six lambuses.

Fōr thōu ārt būt ōf dūst; bē hūmblē ānd bē wīse.

The Alexandrine is sometimes introduced into heroic rhyme; and, when used sparingly, and with judgment, occasions an agreeable variety.

Thē sēas shall wāste, thē skīes īn smōke dēcāy,  
 Rocks fall to dust, and mountains melt away;  
 But fix'd his word, his saving pow'r remains:  
*Thy realm for ever lasts, thy own Messiah reigns.*

7. The seventh and last form of our Iambic measure is made up of seven lambuses.

Thē Lōrd dēscēndēd frōm ābōve, ānd bōw'd thē hēavēns  
 hīgh.

This was anciently written in one line; but it is now broken into two, the first containing four feet, and the second three.

Whēn āll thȳ mērcīes, O mȳ Gōd!  
 My rising soul surveys,  
 Transported with the view, I'm lost  
 In wonder, love, and praise.

In all these measures, the accents are to be placed on even syllables: and every line considered by itself is, in general, more melodious, as this rule is more strictly observed.

**TROCHAIC** verse is of several kinds.

1. The shortest Trochaic verse in our language, consists of one Trochee and a long syllable.

Trüest löve,  
From above,  
Being pure,  
Will endure.

This measure is defective in dignity, and can seldom be used on serious occasions.

2. The second English form of the Trochaic consists of *two* feet; and is likewise so brief, that it is rarely used for any serious purpose.

On the möuntäin  
By a fountain.

It sometimes contains two feet or Trochees, with an additional long syllable, as:

In the däys öf öld  
Fables plainly told.

3. The third species consists of *three* Trochees, as:

Whēn öur hēarts äre möurnīng;

or of three Trochees, with an additional long syllable, as:

Rēstlēs mörtäls töil för nöught;  
Bliss in vain from earth is sought;  
Bliss, a native of the sky,  
Never wanders. Mortals try;  
There you cannot seek in vain;  
For to seek her is to gain.

4. The fourth Trochaic species consists of *four* Trochees, as:

Rōund üs rōars the tēmpēst löuder.

This form may take an additional long syllable, as:

Idlĕ, āftĕr dīnnĕr, īn hīs chāir,  
Sat a farmer, ruddy, fat, and fair.

But this measure is very uncommon.

5. The fifth Trochaic species is likewise uncommon. It is composed of *five* Trochees,

All thāt wālĕ ōn fōot ōr rīde īn chāriōts,  
All that dwell in palaces or garrets.

6. The sixth form of the English Trochaic consists of *six* Trochees, as:

On ā mōuntāin, strĕtĕh'd bĕnĕāth ā hōārŷ willōw,  
Lay a shepherd swain, and view'd the rolling billow.

This seems to be the longest Trochaic line that our language admits.

In all these Trochaic measures, the accent is to be placed on the odd syllables.

The Dactylic measure being very uncommon, I shall give only one example of one species of it.

Frōm thĕ lōw plĕāsūres ōf thīs fāllĕn nātūre,  
Rise we to higher, &c.

Anapæstic verses are divided into several species.

1. The shortest Anapæstic verse must be a *single* Anapæst, as:

Būt īn vāin,  
They complain.

This measure is, however, ambiguous: for, by laying the stress of the voice on the first and third syllables, we might make a Trochaic. And therefore the first and simplest form of our genuine Anapæstic verse, is made up of *two* Anapæsts, as:

Būt, hīs cōurāge 'gān fāil,  
For no arts could avail.

This form admits of an additional short syllable:

Thēn hīs cōurāge 'gān fāil hīm,  
For no arts could avail him.

2. The second species consists of *three* Anapæsts.

O yē wōods, sprēad yōur brānchēs āpāce:  
To your deepest recesses I fly;  
I would hide with the beasts of the chase;  
I would vanish from every eye.

This is a very pleasing measure, and much used, both in solemn and cheerful subjects.

3. The third kind of the English Anapæstic consists of *four* Anapæsts.

Māy I gōvērn mŷ pāssions with ābsōlūte swāy,  
And grow wiser and better as life wears away.

This measure will admit of a short syllable at the end, as:  
On thē wārm chēek ōf yōuth, smīles ānd rōsēs āre blēnding.

The above are the different kinds of the principal feet, in their more simple forms. They are capable of numerous variations, by the intermixture of those feet with each other; and by the admission of the secondary feet.

I have already observed, that English verse is composed of feet formed by accent; and, that when the accent falls on the vowels, the feet are equivalent to those formed by quantity, as:

O'er hēaps ōf rūin stālk'd thē stātely hīnd.

Here we see the accent is upon the vowel in each second syllable. In the following line we shall find the same Iambic movement, but formed by accent on consonants, except the last syllable.

Then rūstling, crāckling, crāshing, thūnder dōwn.

Here the time of the short accented syllables is compensated, by a short pause at the end of each word to which they belong.

I shall now show the manner in which poetry is varied and improved, by the admission of secondary feet into its composition.

Múrmuring, and with him fled the shades of night.

The first foot here is a Dactyl; the rest are Iambics.

O'er mány ä frōzen, mány a fiery Alp.

This line contains three Amphibrachs mixed with Iambics.

Innūmērāblē before th' Almighty's throne.

Here, in the second foot, we find a Tribrach.

Seē thē bōld yōuth stráin úp the thréat'ning stēep.

In this line, the first foot is a Trochee, the second a genuine Spondee by quantity; the third, a Spondee by accent.

In the following line, the first foot is a Pyrrhic, the second a Spondee.

Thāt ōn wēak wīngs from far pursues your flight.\*

POETICAL PAUSES are of two kinds, *sentential* and *harmonic*; the former regards the sense; the latter the harmony of numbers.

The sentential pauses are the comma, semicolon, colon, and period.

The harmonic pauses may be divided into the *final* and *cæsural* pauses. These sometimes coincide with the sentential pause; and sometimes exist, where there is no stop in the sense.

\* From the preceding view of English versification, we may see what a copious stock of materials it possesses. For we are not only allowed the use of all the ancient poetic feet, in our heroic measure, but we have, as before observed, duplicates of each, agreeing in movement, though differing in measure, and which make different impressions on the ear: an opulence peculiar to our language, and which is the source of a boundless variety.

Movement and measure are thus distinguished: Movement expresses the progressive order of sounds, whether from strong to weak, from long to short, or *vice versa*. Measure signifies the proportion of time, both in sounds and pauses.

The *final* pause takes place at the end of the line, closes the verse, and marks the measure: the *cæsural* pause divides the line into two equal, or unequal parts.

The final pause preserves the melody, without interfering with the sense. And it is this pause alone, which, on many occasions, marks the difference between prose and verse; as will appear from this example:

“Of man’s first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our wo, with loss of Eden, till one greater man restore us, and regain the blissful seat, sing, heavenly muse!”

A stranger to the poem would not easily discover that this was verse; but would take it for poetical prose. By properly adjusting the final pause, we shall restore the passage to its true state of verse.

“Of man’s first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our wo,  
With loss of Eden, till one greater man  
Restore us, and regain the blissful seat,  
Sing, heavenly muse!”

These examples show the necessity of reading blank verse in such a manner, as to make every line sensible to the ear; for what is the use of melody, or for what end has the poet composed in verse, if, in reading his lines, we suppress his numbers, by omitting the final pause; and degrade them, by our pronunciation, into mere prose?

The Cæsura is commonly on the fourth, fifth, or sixth syllable, of heroic verse.

On the fourth syllable, or at the end of the second foot, as:

The silver eel” in shining volumes roll’d,  
The yellow carp” in scales bedropp’d with gold.

On the fifth syllable, or in the middle of the third foot, as:

Round broken columns” clasping ivy twin’d,  
O’er heaps of ruin” stalk’d the stately hind.

On the sixth syllable, or at the end of the third foot, as:

Oh say what stranger cause'' yet unexplored,  
Could make a gentle belle'' reject a lord?

A line may be divided into three portions, by two cæsuras, as:

Outstretch'd he lay'' on the cold ground'' and oft  
Look'd up to heav'n.

There is another mode of dividing lines, well suited to the nature of the couplet, by introducing semi-pauses, which divide the line into four pauses.

This semi-pause may be called a *demi cæsura*.

The following lines admit of, and exemplify it.

Glows' while he reads'' but trembles' as he writes.  
Reason' the card'' but passion' is the gale,  
Rides' in the whirlwind'' and directs' the storm.

Melody, harmony, and expression, are the three great objects of poetic numbers.

By melody, is meant, a pleasing effect produced on the ear, from an arrangement of the constituent parts of verse, according to the laws of measure and movement.

By harmony, is meant, an effect produced by an action of the mind, in comparing the different members of a verse with each other, and perceiving a due and beautiful proportion between them.

By expression, is meant, such a choice and arrangement of the constituent parts of verse, as serve to enforce and illustrate the thought or the sentiment.

From the examples which we have given of verses composed in all the principal feet, it is evident that a considerable portion of melody is found in each of them, though in different degrees. Verses made up of pure Iambics have an excellent melody.

That the final and cæsural pauses contribute to melody, cannot be doubted by any person who reviews the instances which we have already given of those pauses. To form lines of the first melody, the cæsura must be at the end of the second, or of the third foot, or in the middle of the third.

Verses composed of Iambics have a fine harmony; but as the stress of the voice in repeating such verses is always in the same places, that is, on every second syllable, such a uniformity would disgust the ear in a long succession; and, therefore, such changes were sought for, as might introduce the pleasure of variety, without prejudice to melody; or which might even contribute to its improvement. Of this nature was the introduction of the Trochee, to form the first foot of an heroic verse, as:

Fāvours tō nōne, tō āll shē smīles ēxtēnds,  
O'ft she rejects, but never once offēnds.

Each of these lines begins with a Trochee; the remaining feet are in the Iambic movement. In the following line of the same movement, the fourth foot is a Trochee.

All thēse ōur nōtīōns vāin, sēes ānd dērtēdes.

The next change admitted for the sake of variety, without prejudice to melody, is the intermixture of Pyrrhics and Spondees; in which, two impressions in the one foot make up for the want of one in the other: and two long syllables compensate two short ones, so as to make the sum of the quantity of the two feet, equal to two Iambics.

On thē grēen bānk tō lōok īntō thē clēar  
Smōoth lāke, thāt tō mē seēm'd another sky.  
Stōod rūl'd, stōod vāst īnfīnītūde cōnfīn'd.

The next variety admitted is that of the Amphibrach.

Which máný ā bārd hād chāntēd máný ā dāy.

In this line, we find that two of the feet are Amphibrachs; and three Iambics.

The cæsura improves the melody of the verse, and is the chief source of harmony in numbers.

The first and lowest perception of harmony, by means of the cæsura, arises from comparing two members of the same line with each other; because the beauty of proportion in the members is founded in nature, being as one to two—two to three—or three to two.



The next degree arises from comparing the members of a couplet, or two contiguous lines, as:

See the bold youth'' strain up the threat'ning steep,  
Rush thro' the thickets,'' down the valleys sweep.

Here we find the cæsura of the first line at the end of the second foot; and in the middle of the third foot, in the last line.

Hang o'er their coursers' heads'' with eager speed,  
And earth rolls back'' beneath the flying steed.

In this couplet, the cæsura is at the end of the third foot, in the first line; and of the second, in the latter line.

The next perception of harmony arises from comparing a greater number of lines, and observing the relative proportion of the couplets to each other, in point of similarity and diversity, as:

Thy forests Windsor'' and thy green retreats,  
At once the monarch's'' and the muses' seats,  
Invite my lays.'' Be present, Sylvan maids,  
Unlock your springs'' and open all your shades.

Not half so swift'' the trembling doves can fly,  
When the fierce eagle'' cleaves the liquid sky;  
Not half so swiftly'' the fierce eagle moves,  
When through the clouds'' he drives the trembling doves.

In this way, the comparison of lines variously apportioned by the different seats of the three cæsuras, may be the source of a great variety of harmony, consistent with the finest melody. This is still increased by the introduction of two cæsuras, and much more by that of semi-pauses. The semi-pauses double every where the terms of comparison, give a more distinct view of the whole and the parts, afford new proportions of measurement, and an ampler scope for diversity and equality, those sources of beauty in harmony.

Warm's in the sun'' refreshes' in the breeze,  
Glows' in the stars'' and blossoms' in the trees,

Lives' through all life'' extends' through all extent,  
Spreads' undivided'' operates' unspent.

The last object in versification regards expression.

When men express their sentiments by words, they naturally fall into that sort of movement of the voice, which is consonant to that produced by the emotion in the mind: and the Dactylic or Anapæstic, the Trochaic, Iambic, or Spondaic, prevails even in common discourse, according to the different nature of the sentiments expressed. To imitate nature, therefore, the poet, in arranging his words in the artificial composition of verse, must take care to make the movement correspond to the sentiment, by the proper use of the several kinds of feet; and this is the first and most general source of expression in numbers.

That a judicious management of the feet and pauses, may be peculiarly expressive of particular operations and sentiments, will sufficiently appear to the learner, by a few select examples under each of those heads.

In the following instance, the vast dimensions of Satan are shown by an uncommon succession of long syllables, which detain us to survey the huge arch fiend, in his fixed posture.

Sō strēch'd ōūt hūge in lēngth the ārch fiend lāy.

The next example affords instances of the power of a Trochee beginning a line, when succeeded by an Iambus.

\_\_\_\_\_ and sheer within  
Līghts ōn hīs fēet; as when a prowling wolf  
Leāps ō'er thē fēnce wīth ēāse īntō thē fōld.

The Trochee, which begins the line, shows Satan in the act of lighting: the Iambus that follows, fixes him—"Līghts ōn hīs fēet."

The same artifice in the beginning of the next line, makes us see the wolf—leāp ō'er thē fēnce.—But as the mere act of leaping over the fence, is not the only circumstance to be attended to, but also the facility with which it is done; this is strongly marked, not only by the smooth foot which follows—"wīth ēāse,"—itself very expressive, but likewise by a Pyrrhic preceding the last

foot—"intō thē fōld"—which indeed carries the wolf—"with ēase intō thē fōld."

The following instances show the effects produced by cæsuras, so placed as to divide the line into very unequal portions; such as that after the first, and before the last semipede.

————— thus with the year  
Seasons return, but not to me returns,  
Day" or the sweet approach of even or morn.

Here the cæsura after the first semipede *Day*, stops us unexpectedly, and forcibly impresses the imagination with the greatness of the author's loss, the loss of sight.

No sooner had th' Almighty ceas'd, but all  
The multitude of angels, with a shout,  
Loud" as from numbers without number" sweet  
As from blest voices uttering joy.—

There is something very striking in this uncommon cæsura, which suddenly stops the reader, to reflect on the importance of a particular word.

We shall close the subject with an example containing the united powers of many of the principles which have been explained.

Dīre wās the tōssing" dēep the grōans" Dēspāir  
Tēnded the sīck" búsiest from cōuch to cōuch"  
And ōvēr thēm triúmphant deāth" hīs dārt"  
Shook" būt dēlāyed tō strīke.

### Questions.

- What is versification?
- What do you mean by rhyme?
- What are the constituent parts of verse?
- What do you mean by feet? Why are they so called?
- How did the ancients divide their syllables?
- Which regulated the movement of the verse?
- In English, how are syllables divided?
- When the accent falls upon the vowel, what is the nature of the foot? Has it the same effect when it falls upon a consonant?
- Have we duplicates of the ancient feet?

Does this give to the English poet an advantage, which the ancients did not possess?

Upon what do the pleasure and effect of poetic numbers chiefly depend?

Of how many syllables do the poetic feet consist?

To how many kinds may they be reduced?

What are the names of the poetic feet?

Of how many syllables does each consist?

Can you give examples?

What is the shortest form of Iambic verse?

Have we any poem of this measure?

How many species of Iambic verse have we? Can you give examples of each?

Of how many syllables does the shortest Trochaic verse consist?

How many species of this verse have we? Can you give examples of each?

Of how many syllables does the shortest Anapæstic verse consist?

How many species of this verse have we? Will you give examples of each?

May all these kinds of verse be varied by the admission of secondary feet?

Of how many kinds are poetical pauses?

What are the essential pauses? How may the harmonic pauses be divided?

Where does the final pause take place?

What effect has the final pause upon the melody of the verse?

Is it important to observe this pause in reading verse? How will you make that manifest?

Where is the place for the cæsural pause? Can you give examples?

What are the great objects of poetic numbers?

What do you mean by melody? To form the first melody, where must the cæsural pause be placed?

What do you mean by harmony?

Have verses composed of Iambics a fine melody? Do they ever admit any other feet? Which do they admit?

Does the cæsura improve the melody?

Whence arises the lowest perception of harmony by means of the cæsura?

What do you mean by the term expression in poetic numbers?

### *Of Punctuation.*

That part of grammar, which treats of the division of a written composition into sentences, or parts of sentences, by points or stops, for the purpose of marking the different

pauses, which the sense and an accurate pronunciation require, is called punctuation.

The comma represents the shortest pause; the semicolon, a pause double that of the comma; the colon, double that of the semicolon; and the period, double that of the colon.

The comma usually separates those parts of a sentence, which, though very closely connected in sense and construction, require a pause between them.

*Rule 1.* In simple sentences, the words have so close a connection with each other, that they admit no stop, except a full stop at the end, as: "The fear of the Lord is the beginning of wisdom." But if the sentence be long, it may take a comma immediately before the verb, as: "To be totally indifferent to praise or censure, is a real defect in character."

*Rule 2.* When an imperfect phrase, or some circumstance, is introduced between the parts of a sentence, a comma, in general, is used both before and after, as: "I remember, *with gratitude*, his goodness." "His work is, *in many respects*, very imperfect." "It is, *therefore*, not much approved." "The king, approving the plan, put it into execution." "His talents, *formed for great enterprises*, could not fail to render him conspicuous."

*Rule 3.* When two or more words, being the same parts of speech, occur in the same construction, they are to be separated by a comma, if no conjunction intervene, as:

Reason, virtue, answer one great aim.

The husband, wife, and children suffered extremely.

They took away their furniture, clothes, and stock in trade.

Plain, honest truth wants no artificial covering.

David was a brave, wise, and pious man.

A woman, gentle, sensible, well educated, and religious.

Virtue supports in adversity, moderates in prosperity.

In a letter, we may advise, exhort, comfort, request, and discuss.

A man, fearing, serving, and loving his Creator.

He was happy in being loved, esteemed, and respected.

We are fearfully, wonderfully made.

Success generally depends on acting prudently, steadily, and vigorously, in what we undertake.

To relieve the indigent, to comfort the afflicted, to protect the innocent, to reward the deserving, are humane and noble employments.

But in all cases if the conjunction be used, the comma must be omitted; as: "Plain and honest truth wants, &c." "We are fearfully and wonderfully made." "Reason and virtue answer, &c."

*Rule 4.* When a conjunction is divided by a phrase from the verb to which it belongs, that intervening phrase is generally set off by commas, as: "They set out early, and, before the close of the day, arrived at the destined place."

*Rule 5.* The case absolute, the infinitive mode absolute, and the person or thing to which an address is made, are to be separated from the rest of the sentence by commas, as: "His father dying, he succeeded to the estate." "Having finished the business, he submitted it." "The business being accomplished, he resigned his office." "To confess the truth, I was in fault." "My son, give me thy heart." "I am obliged to you, my friends, for all your favours."

*Rule 6.* Nouns in apposition to other nouns, when accompanied by adjuncts, are separated by commas, as: "Paul, the Apostle of the Gentiles, was eminent for his zeal and knowledge." "The butterfly, child of the summer, fluttered in the sun."

But if such nouns be single, or only form a proper name, they are not divided, as: "Paul the Apostle." "Alexander the conqueror."

*Rule 7.* Simple members of sentences connected by comparatives, if they be long, are separated by a comma, as: "As the hart panteth after the water brooks, so doth my soul pant after thee." "Better is a dinner of herbs with love, than a stalled ox and hatred with it."

But if they be short, the comma is omitted, as: "Mankind act oftener from caprice than reason."

*Rule 8.* When words are placed in opposition to each

other, or with some marked variety, they are to be distinguished by a comma, as:

“Tho’ deep, yet clear; tho’ gentle, yet not dull:  
Strong, without rage; without o’erflowing, full.”

“Good men, in this frail imperfect state, are often found, not only in union with, but in opposition to, the views of others.” But, if the word, with which the last preposition agrees, be single, it is better to omit the comma, as: “He was not only the king, but the father of his people.”

*Rule 9.* A remarkable expression, or short observation, may be properly set off by a comma, as: “It hurts a man’s pride to say, I do not know.” “Plutarch calls lying, the vice of slaves.”

*Rule 10.* The relative pronouns generally admit a comma before them, as: “He preaches sublimely, who lives a sober, righteous, and pious life.” “There is no charm in the female sex, which can supply the place of virtue.”

But if the members be closely connected by the relative, the comma should be omitted, as: “Self-denial is the sacrifice which virtue must make.”

*Rule 11.* A simple member of a sentence, contained in another, or following another, should be distinguished by the comma, as: “To improve time, whilst we are blest with health, will sooth the bed of sickness.” “Vices towards the evening of life, like shadows, grow great and monstrous.” “Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions.”

But if there be a close connection between the parts of the sentence, the comma may be omitted, as: “Revelation tells us how we may attain happiness.”

*Rule 12.* When any of the parts of the verb *am* is followed by a verb in the infinitive mode, it is generally separated by a comma, as: “The most obvious remedy is, to withdraw from all associations with bad men.”

*Rule 13.* When a verb is understood, a comma in general should be inserted, as: “From law arises security; from security, curiosity; from curiosity, knowledge.”

This rule will apply to many cases, where there is an ellipsis of any of the parts of speech, as: "We are fearfully, wonderfully made."

*Rule 14.* The words, *now, formerly, lastly, once more, above all, on the contrary, in the next place, in short*; and, in general, all words and phrases of the like kind, are to be separated by commas, as: "I remember thy best friend; *formerly*, the supporter of thy infancy; *now*, the guardian of thy youth, and the hope of thy coming years." "He feared want, *hence*, he over-valued riches." "*Finally*, I shall only repeat what has often been said."

The semicolon is used for dividing a compound sentence into two or more parts, not so closely connected, as those that are separated by a comma, nor yet so little dependent on each other, as those which are distinguished by a colon, as: "Straws swim upon the surface; but pearls lie at the bottom." "Philosophers assert that nature is unlimited in her operations; that she has inexhaustible treasures in reserve; that knowledge will always be progressive; and that all future generations will continue to make discoveries, of which we have not the least idea."

The colon is used to divide a sentence into two or more parts, less connected than those, which are separated by a semicolon; but not so independent, as separate and distinct sentences.

*Rule 1.* When a member of a sentence is complete in itself, but followed by some additional remark, or illustration of the subject, as: "Nature felt her inability to extricate herself from the consequences of guilt: the gospel reveals the plan of divine interposition and aid." "Nature confessed some atonement to be necessary: the gospel discovers that the necessary atonement is made."

*Rule 2.* When several semicolons have preceded, and a greater pause is necessary, to mark the concluding sentiment, the colon is to be used, as: "A divine legislator, uttering his voice from heaven; an almighty governor, stretching forth his arm to punish or reward; informing us of perpetual rest prepared for the righteous, and of indig-



nation and wrath awaiting the wicked: these are the considerations, which overawe the world, which support integrity, and check guilt."

**Rule 3.** When an example, quotation, or speech is introduced, a colon is to be used, as: "The scriptures give us an amiable representation of the Deity in these words: "God is love." "He was often heard to say: I have done with the world, and am willing to leave it." "Do not flatter yourselves with the hope of perfect happiness: there is no such thing in the world."

The period is to be used when a sentence is complete, and not connected with the following sentence, as: "Fear God. Honor the king. Have charity with all men."

The period should be used after every abbreviated word, as: "M.S., P. S., N. B., A. D., O. S., N. S.," &c.

The dash may be properly used when the sentence breaks off abruptly; where a significant pause is required, or where an unexpected turn is given to the sentiment, as: "If thou art he so much respected once—but oh! how fallen! how degraded!" "If acting conformably to the will of our Creator—if securing our own happiness—if promoting the welfare of mankind around us—be objects of the highest moment—then we are loudly called upon to cultivate and extend the great interests of religion and virtue."

"Here lies the great—false marble, where?  
Nothing but sordid dust lies here."

The note of interrogation is used at the end of an interrogative sentence, or when a question is asked, as: "Who will accompany me?" "Shall we always be friends?" "Who adorned the heavens with such exquisite beauty?"

The note of exclamation is used after expressions of sudden emotion, surprise, joy, grief, &c., and also after invocations, and addresses, as: "My friend! this conduct amazes me! Bless the Lord, O my soul! and forget not all his benefits!"

Both the interrogative and exclamatory points mark an elevation of the voice. They require a suspension, or stop, equal to the semicolon, colon, and, in some cases, to the period.

In some instances it is not easy to distinguish between an interrogative and exclamatory sentence. The best rule to be given, is: when wonder or admiration is expressed, and no answer expected, or implied, we may use the note of exclamation, as: "How much vanity in the pursuits of men!" "Who can sufficiently express the goodness of our Creator!" "What is more amiable than virtue!"

A parenthesis is a clause containing some necessary information, or useful remark, introduced into the body of the sentence obliquely, and which may be omitted without injuring the grammatical construction, as;

"Know then this truth, (enough for man to know)  
Virtue alone is happiness below."

"And was the ransom paid? It was: and paid  
(What can exalt his bounty more?) for thee."

The parenthesis, in general, marks a moderate depression of the voice, and may be accompanied with every point, which the same would require, if the parenthetical characters were omitted. It ought to terminate with the same kind of pause or stop, which the member has, that precedes it, except cases of interrogation and exclamation; and to embrace it within the characters or marks, as: "While they wish to please, (and why should they not wish it?) they disdain dishonourable means." "It was represented by an analogy, (oh how inadequate!) which was borrowed from paganism." "He found them asleep again; (for their eyes were heavy;) and they knew not what to answer him."

The following characters are frequently used in composition.

An apostrophe, marked thus, ' is used to abbreviate or shorten a word, as: *tho'* for *though*; *'tis* for *it is*; *e'en* for *even*; *lov'd* for *loved*. With the letter *s* it is the mark or sign of the possessive case, as: a man's property; virtue's reward. A caret, marked thus ^ is placed where some word or words are omitted, and which are inserted over the line, as:

Thou shouldst improve grammar. Be careful to thy book.

in bring  
^ ^

A hyphen, marked thus - is used to connect compound words, as: lap-dog, tea-pot, mother-in-law, &c. It is also used when words are divided, one part being at the end of the line, and the other at the beginning of the following line.

The acute accent is thus marked ', as: fáncy, ríver.

The grave accent is thus marked ` , as: fàvor, rìval.

Long syllables are marked thus -, as: rōsy, mīnor, hōly.

Short syllables are marked thus ° , as: fōlly, rīver, nōt.

A diæresis is marked thus .. . It is placed over one of two vowels that come together, and show that they are to form distinct syllables, as: Creätor, aërial, coädjutor.

A quotation thus " ". Two inverted commas are generally placed at the beginning of the phrase or passage, and two commas in their direct position are placed at the end, as:

" The proper study of mankind is man."

A section marked thus § divides a discourse or chapter into less parts, or portions.

A paragraph ¶ marks the beginning of a new subject.

Brackets or crotches [ ] enclose a word or sentence, which is intended to supply some deficiency, or to rectify some mistake.

An index or hand ☞ points to a remarkable passage, or something that requires particular attention.

A brace } is used in poetry at the end of a triplet or three lines, which have the same rhyme. Braces are also used to connect a number of words with one common term.

An asterisk or star \* refers the reader to some note in the margin or at the bottom of the page. Two or more of them denote the omission of some words; or some defect in the manuscript. They sometimes denote the omission of one or more letters in a word, as: k\*\*g, for king.

The dash thus — is used to denote the omission of some words in a sentence, or some letters in a word, as: k—g, for king.

An obelisk marked thus ††, and parallel lines thus ||, together with the letters of the alphabet, and the numerical figures, are used as references to the margin, or bottom of the page.

*Exercises in Punctuation.*

The proper points are to be placed by the pupil according to the several rules. The sentences will then serve as examples for parsing.

Gentleness is in truth the great avenue to mutual enjoyment. Charity like the sun brightens every object. The tutor by instruction and discipline lays the foundation of the pupil's future honor. Trials in this stage of being are the lot of man.

Self-conceit presumption and obstinacy blast the prospect of many a youth. Discomposed thoughts agitated passions and a ruffled temper poison every pleasure of life.

We have no reason to complain of the lot of man or of the world's mutability. Conscious guilt renders us mean-spirited timorous and base.

An upright mind will never be at a loss to discern what is just true lovely honest and of good report. True friendship will at all times avoid a careless or a rough behaviour.

The man of virtue and honor will be trusted relied upon and esteemed. Deliberate slowly execute promptly. Sensuality contaminates the body depresses the understanding deadens the moral feelings of the heart and degrades man from his rank in the creation.

The great business in life is to be employed in doing justly loving mercy and walking humbly with our Creator. We must stand or fall by our own conduct and character.

To live soberly righteously and-piously comprehends the whole duty of man. Benefits should be long and gratefully remembered.

The path of virtue and piety pursued with a firm and constant spirit will assuredly lead to happiness. Human affairs are in continual motion and fluctuation altering their appearances every moment and passing into some new forms.

Gentleness delights above all things to alleviate distress and if it cannot dry up the falling tear to sooth at least the grieving heart. Wherever christianity prevails it has discouraged and in some degree abolished slavery.

Continue my dear child to make virtue thy principal study.

To you my worthy benefactors am I indebted under Providence for all I enjoy.

Canst thou expect thou betrayer of innocence to escape the hand of vengeance?

Peace of mind being secured we may smile at misfortunes.

Virtue abandoned and conscience reproaching us we become terrified with imaginary evils.

Charles having been deprived of the help of tutors his studies became totally neglected.

To prevent further altercation I submitted to the terms proposed.

To enjoy present pleasure he sacrificed his future ease and reputation.

To say the least they have betrayed great want of prudence.

Hope the balm of life soothes us under every misfortune.

Content the offspring of virtue dwells both in retirement and in the active scenes of life.

The more a man speaks of himself the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

Expect no more from the world than it is able to afford you.

He who is a stranger to industry may possess but he cannot enjoy.

The goods of this world were given to man for his occasional refreshment not for his chief felicity.

Though unavoidable calamities make a part yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

Vice is not of such a nature that we can say to it "Hitherto shalt thou come and no further."

One of the noblest of the christian virtues is "to love our enemies."

Many too confidently say to themselves "My mountain stands strong and it shall never be removed."

We are strictly enjoined "not to follow a multitude to do evil."

The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colours.

In that unaffected civility which springs from a gentle mind there is an incomparable charm.

He who is good before invisible witnesses is eminently so before the visible.

His conduct so disinterested and generous was universally approved.

Graceful in youth is the tear of sympathy and the heart that melts at the tale of woe.

The ever active and restless power of thought if not employed about what is good will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it.

To be humble and modest in opinion to be vigilant and attentive in conduct to distrust fair appearances and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.

The greatest misery that we can endure is to be condemned by our own hearts.

The highest enjoyment that Charles ever experienced was to relieve the distressed and to do good.

If opulence increase our gratifications it increases in the same proportion our desires and demands.

By aspiring too high we frequently miss the happiness which by a less ambitious aim we might have gained.

In your most secret actions suppose that you have all the world for witnesses.

In youth the habits of industry are most easily acquired.

Providence never intended that any state here should be either completely happy or entirely miserable.

If the Spring put forth no blossoms in Summer there will be no beauty and in Autumn no fruit. So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

Be assured then that order frugality and economy are the necessary supports of every public and private virtue.

I proceed secondly to point out the proper state of our temper with respect to one another.

Here every thing is in stir and fluctuation there all is serene steady and orderly.

I shall make some observations first on the external and next upon the internal condition of man.

*Sentences requiring the semicolon and comma.*

To give an early preference to honor above gain when they stand in competition to despise every advantage which cannot be attained without dishonest arts to brook no meanness and to stoop to no dissimulation are the indications of a great mind the presages of future eminence and usefulness in life.

The passions are the chief destroyers of our peace the storms and tempests of the moral world.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Life with a swift though insensible course glides away and like a river which undermines its banks gradually impairs our state.

The violent spirit like troubled waters renders back the images of things distorted and broken and communicates to them all that disordered motion which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice cheerfulness is the natural offspring of wisdom and virtue only.

*Sentences requiring the colon, semicolon, and comma.*

The three great enemies to tranquillity are vice superstition and idleness vice which poisons and disturbs the mind with bad passions superstition which fills it with imaginary terrors idleness which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake and to steer a safe course through a troubled and stormy ocean require different talents and alas! human life oftener resembles the stormy ocean than the unruffled lake.

A Metaphor is a comparison expressed in an abridged form but without any of the words that denote comparison as "To the upright there ariseth light in darkness."

All our conduct towards men should be influenced by this important precept "Do you unto others as you would that others should do unto you."

Philip III. king of Spain when he drew near the end of his days seriously reflecting on his past life and greatly affected with the remembrance of his mispent time expressed his deep regret in these terms "Ah! how happy would it have been for me had I spent in retirement these twenty-three years that I have possessed my kingdom."

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at once wisdom is the repose of minds.

*Sentences requiring the period, &c.*

The absence of evil is a real good Quiet exemption from pain should be a continual feast.

Worldly happiness ever tends to destroy itself by corrupting the heart It fosters the loose and the violent passions It engenders noxious habits and taints the mind with false delicacy which makes it feel a thousand unreal evils.

Feeding the hungry clothing the naked comforting the afflicted yield more pleasure than we receive from those actions which respect only ourselves Benevolence may in this view be termed the most refined self-love.

The resources of virtue remain entire when the days of trouble come They remain with us in sickness as in health in poverty as in the midst of riches in our dark and solitary hours no less than when surrounded with friends and cheerful society the mind of a good man is a kingdom to him and he can always enjoy it.

We ruin the happiness of life when we attempt to raise it too high A tolerable and comfortable state is all that we can propose to ourselves on earth peace and contentment not bliss nor transport are the full portion of man Perfect joy is reserved for Heaven.

Constantine the Great was advanced to the sole domi-



nion of the Roman world A D 325 and soon after openly professed the Christian faith.

The letter concludes with this remarkable postscript  
 " P S Though I am innocent of the charge and have been bitterly persecuted yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work was carefully compared with the original MS

*Sentences requiring the dash; the notes of interrogation and exclamation; and the parenthetical characters.*

Beauty and strength combined with virtue and piety how lovely in the sight of men how pleasing to Heaven peculiarly pleasing because with every temptation to deviate they voluntarily walk in the path of duty.

Something there is more needful than expense  
 And something previous e'en to taste 'tis sense

" I'll live to-morrow" will a wise man say  
 To-morrow is too late then live to-day

What is there in all the pomp of the world the enjoyments of luxury the gratification of passion comparable to the tranquil delight of a good conscience.

To lie down on the pillow after a day spent in temperance in beneficence and in piety how sweet is it.

We wait till to-morrow to be happy alas why not to-day  
 Shall we be younger Are we sure we shall be healthier  
 Will our passions become feebler and our love of the world less?

What shadow can be more vain than the life of a great part of mankind Of all that eager and bustling crowd which we behold on earth how few discover the path of true happiness How few can we find whose activity has not been misemployed and whose course terminates not in confessions of disappointments.

On the one hand are the Divine approbation and immortal honor on the other remember and beware are the stings of conscience and endless infamy

As in riper years all unseasonable returns to the levity of youth ought to be avoided an admonition which equally belongs to both the sexes still more are we to guard against those intemperate indulgences of pleasure to which the young are unhappily prone.

The bliss of man could pride that blessing find  
Is not to act or think beyond mankind

Or why so long in life if long can be  
Lent Heav'n a parent to the poor and me.

### *Questions.*

What do you understand by punctuation? What are the names of the common pauses or stops?

What is the length of the pause intended by each of them?

May this be increased or diminished, according to the nature of the subject?

What is the shortest pause? What is the length of the pause indicated by the semicolon? by the colon? by the period?

Is the proportion between these points or stops always the same, whatever be the character of the composition?

What parts of a sentence does a comma usually separate?

How many rules are given for the application of the comma?

In what cases is the semicolon used? Can you give an example?

In what cases is the colon used?

How many rules are given for the application of the colon?

Can you give examples of the application of this pause?

When is the period to be used? Can you give examples?

What other marks or characters are sometimes used in dividing a written composition?

In what cases is it proper to use the dash? Can you give an example?

When is it proper to use the note of interrogation? What pause does it require? Can you give an example?

When is the note of exclamation to be used? What pause does it require? Can you give an example?

What note of the voice do these last pauses require?

Is it difficult sometimes to determine the proper application of these pauses?

What is the best rule to be observed?

What do you understand by a parenthesis?

What are the characters or marks that point out the parenthesis? Can you give an example?

How is a parenthesis to be read?

Do the characters indicate any pause or depression of the voice?

What is an apostrophe? What is its use? Can you give an example?

What is a caret? What is its use? Can you give an example?

What is a hyphen? Can you give examples of its use?

How is the acute accent marked?

How the grave accent?

What is the dieresis? What is its use?

What are the other marks used in writing and composition?

### *Of transposition.*

The transposition of the members of sentences is a useful exercise to the learner. A few examples are here given for the purpose of showing the various ways, in which sentences may be transposed without changing the sense.

The first and last forms of each class are to be considered the least exceptionable.

The Roman state evidently declined, in proportion to the increase of luxury.

The Roman state, in proportion to the increase of luxury, evidently declined.

In proportion to the increase of luxury, the Roman state evidently declined.

I am willing to remit all that is past, provided it may be done with safety.

I am willing, provided it may be done with safety, to remit all that is past.

Provided it may be done with safety, I am willing to remit all that is past.

That greatness of mind which shows itself in dangers and labors, if it want justice, is blameable.

If that greatness of mind, which shows itself in dangers and labors, be void of justice, it is blameable.

That greatness of mind is blameable, which shows itself in dangers and labors, if it want justice.

If that greatness of mind be void of justice, which shows itself in dangers and labors, it is blameable.

That greatness of mind is blameable, if it be void of justice, which shows itself in dangers and labors.

If it want justice, that greatness of mind, which shows itself in dangers and labors, is blameable.

He who made light to spring from primeval darkness, will make order, at last, to arise from the seeming confusion of the world.

From the seeming confusion of the world, He who made light to spring from primeval darkness, will make order, at last, to arise.

He who made light to spring from primeval darkness, will, from the seeming confusion of the world, make order, at last, to arise.

He who made light to spring from primeval darkness, will, at last, from the seeming confusion of the world, make order to arise.

He will make order, at last, to arise from the seeming confusion of the world, who made light to spring from primeval darkness.

From the seeming confusion of the world, He will make order, at last, to arise, who made light to spring from primeval darkness.

He who made light to spring from primeval darkness, will, at last, make order to arise, from the seeming confusion of the world.

Whoever considers the uncertainty of human affairs, and how frequently the greatest hopes are frustrated; will see just reason to be always on his guard, and not to place too much dependence on things so precarious.

He will see just reason to be always on his guard, and not to place too much dependence on the precarious things of time; who considers the uncertainty of human affairs, and how often the greatest hopes are frustrated.

Let us not conclude, while dangers are at a distance, and do not immediately approach us, that we are secure; unless we use the necessary precautions to prevent them.

Unless we use the necessary precautions to prevent dangers, let us not conclude, while they are at a distance, and do not immediately approach us, that we are secure.

Unless we use the necessary precautions to prevent dangers, let us not conclude, that we are secure, while they are at a distance, and do not immediately approach us.

Let us not conclude that we are secure, while dangers are at a distance, and do not immediately approach us, unless we use the necessary precautions to prevent them.

While dangers are at a distance, and do not immediately approach us, let us not conclude, that we are secure, unless we use the necessary precautions to prevent them.

*Of the figures of speech.*

The principal figures of speech are, the metaphor, allegory, comparison, metonymy, synecdoche, personification, apostrophe, antithesis, interrogation, exclamation, and climax or amplification.

A METAPHOR is founded upon the resemblance, which one object bears to another. It is nearly the same with simile or comparison. It may be called a comparison in an abridged form. When we say of a minister; "he upholds the state like a pillar, that supports an edifice," we express a comparison: but if we call him *the pillar* of the state, it becomes a metaphor.

AN ALLEGORY may be considered a metaphor continued. It is the representation of some thing by another that resembles it, and which is made to stand for it. This was a favourite method of conveying instruction in ancient times. What we call fables or parables are only allegories.

In the 80th Psalm, we have an example of the allegory; where the people of Israel are represented under a vine: the figure is carried on with the greatest exactness and beauty to the close.

A *Comparison or Simile* is, when a resemblance between two objects is expressed in form, and generally pursued more fully than the nature of a metaphor admits, as: "The actions of princes are like those great rivers, the course of which every one beholds, but their springs have been seen by few." Again: "As the mountains are round about Jerusalem, so the Lord is round about his people."

A METONYMY is founded on the several relations of cause and effect, container and contained, sign and thing signified, as when we say: "They read Virgil," we put the cause for the effect, meaning the works of Virgil. So also we say: "Grey heirs should be respected," meaning old age. We say, "The kettle boils," meaning the water in it.

**SYNECDOCHE** is the figure, by which we put a part for the whole, or the whole for a part, as: the head, for the whole person; the threshold, for the house, &c.

**PERSONIFICATION**, or **PROSOPOPEIA** is a figure by which we attribute life and action to inanimate objects; as when we say, the ground *thirsts* for rain; the fields *smile*, and *look gay*; the desert *shall rejoice*, and blossom as the rose.

The use of this figure is very extensive. It serves to enliven discourse.

**AN APOSTROPHE** is the turning from the regular course of the subject, to address a person or thing that is absent, as if present, as: O death, where is thy sting! O grave, where is thy victory! O thou sword of the Lord! how long will it be ere thou be quiet? put thyself into thy scabbard, rest and be still!

A noble instance of this figure is given in the 14th chapter of Isaiah, where the Prophet describes the fall of the king of Assyria.

**ANTITHESIS** is a figure, which places objects in contrast or opposition. This always has the effect of representing the contrasted objects in stronger light, as:

Tho' deep, yet clear; tho' gentle, yet not dull:  
Strong, without rage, without o'erflowing, full.

If you wish to enrich a person, study not to increase his stores, but to diminish his desires.

**INTERROGATION.** The literal use of this figure is, to ask a question. But when we are strongly moved, whatever we affirm or deny, we put in the form of a question, expressing thereby the firmest confidence of the truth of our own opinion; as in the reply of Balaam to Balaak: "The Lord is not a man that he should lie; nor the son of man that he should repent. Hath he said it? And shall he not do it? Hath he spoken it? And shall he not make it good?"

**EXCLAMATIONS** are the effect of strong emotions of the mind, as: Wo is me that I sojourn in-Mesech, that I dwell in the tents of Kedar! O that I had in the wilderness a lodging place of wayfaring men!

**CLIMAX** or amplification is the heightening of all the circumstances of an object or action, which we desire to place in a strong light.

**ELLIPSIS** is the omission of one or more words in a sentence, as: This is the person, they love. These are the goods, they bought.

**PLEONASM** is the addition or use of a word more than is necessary to express the sense, as: I see with my eyes. He spake with his tongue.

**TMESIS** is the division of a compound word, and the placing of another word or words between its parts, as: On which side soever the king cast his eyes.

**PARENTHESIS** is the insertion of one or more words into the body of a sentence, which are not necessary to the sense, as: She extolled the farmer's (as she called him) excellent understanding.

**PERIPHRAISIS** or circumlocution is the using of two or more words to express one thing, as: The city of Troy; for, Troy. The city of New-York; for, New-York. Or to explain something that is obscure, as in definitions.

When a person, after explaining the obscure parts of an author, enlarges upon his ideas, it is called a *paraphrase*.

**HYPERBOLE** is the magnifying of any thing above the truth, or above all reasonable bounds; as when Virgil says of Polyphemus, that his head reached the stars.

**TAPINOSIS** is the lessening of an object, or the representing of it below its real dignity.

**SYNCOPE** is the omission of a letter or syllable in the middle of a word, as: Ev'ry; for, every: lov'd; for, loved.

**APHÆRESIS** is the taking of a letter or syllable from the beginning of a word, as: 'gainst; for, against. 'Tis, for, it is.

**APOCOPE** is the taking away of a letter or syllable from the end of a word, as: 'Tho', for though.

The apostrophe or inverted comma shows that a letter or syllable is taken from a word, either at the beginning, middle, or end.

THE END.

AN improved Edition of the Works of Virgil, by the Rev. J. G. COOPER, A. M., published by Messrs. White & Co., New York.

The following are among the numerous recommendations of the above work.

*New York, July 6, 1815.*

An edition of the Works of *Virgil* upon the plan adopted by the Rev. J. G. Cooper, I think preferable to those usually put into the hands of boys. His notes and explanations, so far as I have examined them, are both copious and judicious. Believing that classical literature will be promoted thereby, I do cheerfully recommend the work.

WM. HARRIS, D. D.  
President of Columbia College.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

JOHN BOWDEN, D. D.  
Professor of Rhetoric, &c. in Columbia College.  
EDMUND D. BAREY, D. D.  
Principal of a Classical School, New York.  
JOHN BOSLAND, A. M.  
Principal of a Classical School, New York.  
TILLITSON BRONSON, D. D.  
Principal of the Episcopal Academy, Cheshire, Conn.

*Baltimore, Oct. 20, 1825.*

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

W. E. WYATT, D. D.  
Associate Minister of St. Paul's Parish.  
Rev. JOHN ALLEN, A. M.  
Professor of Mathematics in the University of Maryland, and Author  
of an edition of the Elements of Euclid, &c. &c.

*New York, April, 1827.*

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES RENWICK,  
Professor of Natural Philosophy and Chemistry in Columbia College.

*Philadelphia, June, 1827.*

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES ROSS, L. L. D.  
Author of a Latin Grammar, &c. &c.



Lexington, Ky., April, 1825.

Having recently examined the Rev. J. G. Cooper's proposed edition of the *Works of Virgil*, I have no hesitation in giving my opinion, that the plan he has pursued is excellent, and the execution highly creditable to his talents and scholarship. Such a work will greatly facilitate the study of the poet, on the part of the youthful learner. It will give him a correct idea of the author in the more difficult passages; and by its copious notes upon ancient history and mythology, will enable him to relish beauties, that are now rarely perceived in the early course of classical instruction. I have no doubt but that its appearance will be welcomed by the intelligent and discerning, as a publication admirably adapted to enlist the feelings, and stimulate the application of youth in the elementary schools of our country.

GEORGE CHAPMAN, D. D.

Professor of History, &c. &c. in Transylvania University.

I highly approve of the plan adopted by the editor, having for many years believed such an *edition of the Works of Virgil*, a great *desideratum* in our schools.

THOMAS DUGDALE, JUN.

Teacher of Latin and Greek in Friends' Academy, Philadelphia.

The following is an extract of a notice of the above work, which appeared in the *National Gazette* of Nov. 16, 1827, printed in Philadelphia.

After some prefatory remarks, the editor observes, that "He, who, in a good measure, facilitates the approach of the learner to the beauties and literary treasures of Virgil, deserves his thanks, and those of the classical commonwealth; and to these, we think, Mr. Cooper will be found to have a fair claim.

"The editor's plan exhibited in his brief address to professors is altogether good. To this he has been enabled to present almost unexampled testimony, in an assemblage of respectable judges, speaking generally from their own practical experience of the faults and deficiencies of former editions.

"The *Ordo* is an admirable help, and a stimulant, too, to the Tyro. Perhaps it might have been sometimes advantageously extended. The notes and explanations, (although we withhold the epithet copious) are, as far as we

have had time to examine them, sufficient to the exigencies of beginners. They are plain, and skilfully compressed. These helps, with the translations of the more difficult passages, the explanations of words used not in their common acceptation, and the opinions of commentators on doubtful passages, remove, as far as may be, the obstacles to the fair progress of the learner, and sufficiently open to his apprehension the meaning and beauties of the text.

"The general and particular introductions to the *Bucolics*, *Georgics*, and *Aeneids*, are concise, but at the same time sufficient. And the questions, which are given as exemplars to be multiplied by the skill and assiduity of the teacher, are well calculated to test the progress of the pupil, and to excite him to industry and attention.

"Heyne's text, unquestionably the most faithful, has been implicitly followed; and we may add, that the typographical inaccuracies, for which the editor modestly apologizes, appear to be very few, and are so manifestly errors of the press as to expose the reader little, if at all, to difficulty or misapprehension. Indeed, as regards the printer and editor, we think the book is entitled to a full measure of praise.

"On the whole, we think this work a most valuable addition to our school books, and that great praise is due to the learning and industry of the editor. We question whether among the editions extant, one can be found so well suited to the teacher and the learner. If there be any thing wanting in it, we believe it to consist in the entire absence of aid in the application of the rules of prosody to the text. No doubt, Mr. Cooper supposes that these rules will be supplied by the teacher in practice. But the lamentable and acknowledged neglect of *quantity*, (a perfect knowledge of which is, we think, one of the true marks of scholarship) in very many of the youths sent forth from the schools, especially of one section of the country, might have furnished a motive for giving particular instruction. Possibly Mr. Cooper may regard this intimation as worthy of consideration, and supply the deficiency alluded to, in the next edition, which we confidently anticipate will soon be called for, believing that his *Vergil* will supersede the use of every other in the schools of the United States."

The above work is for sale by the publishers, New York; by Judah Dobson, Agent, and John Laval, Philadelphia; by George M'Dowel and Son, Baltimore; by Barton and Brannon, City of Washington; and by the principal Booksellers in the United States.

In regard to the suggestion of the learned editor of the Gazette, it is proper I should observe that, fully impressed with the importance of *quantity* in reading the poet, it was my original intention to add a brief prosody to my work, and to apply the key of Dr. Sterling to every line or verse of the text. I had even proceeded a considerable way in this part of the work, when I was urged to lay it aside by a gentleman eminent in classical literature, and whose opinions I had always considered worthy of consideration. Upon mature reflection, I abandoned my original purpose. That the work has fulfilled the expectation of the public, and the opinion entertained of it by those gentlemen who recommended it as a work of merit, is manifest from the fact, that the publishers have in contemplation to put it into stereotype without delay.

Mr. Cooper takes this opportunity to inform the friends, and especially the teachers, of classical literature, that he has nearly ready for the press a *Latin Grammar*, in which particular regard is paid to the prosody of the language; and the pupil will be instructed by a variety of examples to apply the rules to the scanning of the several kinds of verse, but more particularly of the hexameter.

The syntax is arranged upon the principles of classification; and is comprised under about thirty rules; which by some is spread out to more than a hundred.

It has been his object throughout the whole, to simplify a subject confessedly intricate, and to explain the principles and idioms of the language.

In this work he feels a confidence that he has made many valuable improvements; of which he hopes the public will have an opportunity hereafter to judge.

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